C (p. 863) 2 Praise Him °for His °mighty acts:
Praise Him according to His °excellent greatness.

B 3 Praise Him with °the sound of the trumpet:
Praise Him with °the psaltery and harp.
4 Praise Him with [3]the °timbrel and dance:
Praise Him with stringed instruments and °organs.
5 Praise Him upon [3]the loud cymbals:
Praise Him upon the high sounding cymbals.
6 Let every thing that hath °breath °praise THE LORD.

A °Praise ye THE LORD.

2 for = in [the recital of] His mighty acts.

mighty acts. Some codices, with Aram. and Syr., read "His might".

excellent = the abundance of His greatness or grandeur.

3 the. No Art. in Heb. text.

4 timbrel = drum. See note on **Ex. 15. 20.**

organs = pipe, or reed (sing., never pl.).

6 breath. Heb. *n^{e}shāmāh* (see Ap. 16): i.e. in contrast with material instruments.

praise THE LORD. Heb. *t^{e}hallēl jah.*

Praise ye THE LORD. Heb. *Hal^{e}lūjah*, thus fitly closing the Book of Psalms. Cp. the endings of the other four books; and see notes on p. 720.

THE PROVERBS[1].

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion and Alternation.*)

INTRODUCTION. 1. 1-6-.

A | 1. -6—9. 18. "THE WORDS OF THE WISE". FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".

B | **C** | 10. 1—19. 19. PROVERBS BY SOLOMON. FOR ALL. THIRD PERSON ("HE", "HIS", "HIM", "THEY", "THEM").

D | 19. 20—24. 34. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THOU", "THY").

B | ***C*** | 25. 1—26. 28. PROVERBS BY SOLOMON. FOR ALL. "COPIED BY THE MEN OF HEZEKIAH". THIRD PERSON ("HE", "HIM", "HIS").

D | 27. 1—29. 27. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THEE", "THY").

A | 30. 1—31. 31. "THE WORDS OF AGUR" AND "THE WORDS OF LEMUEL". FOR SOLOMON. FOR A PRINCE AND A KING ("MY SON", "THY"). THE "MOTHER".

[1] For Introduction and Analysis explanatory of the above Structure, see Appendix 74.

°THE PROVERBS.

INT. (p. 864)

1 THE proverbs °of Solomon the son of David, king of Israel;
2 °To know °wisdom and °instruction;
°To perceive the °words of °understanding;
3 ²To receive the ²instruction of °wisdom,
Justice, and judgment, and equity:
4 ²To give °subtilty to the °simple,
To the young man knowledge and discretion.
5 A wise *man* °will hear, and will increase learning;
And a man of ²understanding shall attain unto wise counsels:
6 ²To understand a proverb, and °the interpretation:

A A¹ (p. 865)

The °words of the wise, and their dark sayings.
7 The °fear of °the LORD *is* °the beginning of knowledge:
But °fools °despise ²wisdom and ²instruction.

TITLE. The Proverbs. Heb. *Mishlai*; Greek, *Paroimiai* = any dark sententious saying; Vulg. *Proverbia.* Whence the English name. Heb. *Mishlai* is from *Māshāl* = to rule (Gen. 1. 18; 3. 16. Ex. 21. 8, &c.). Hence applied to words which are to *rule* and *govern* the life. Not a collection of human wisdom, but of Divine rules from heaven for earth.

The book is quoted in the N.T.:—

1. 16	in Rom. 3. 15.
3. 11, 12	in Heb. 12. 5, 6. Rev. 3. 19.
3. 34	in Jas. 4. 6. 1 Pet. 5. 5.
11. 31	in 1 Pet. 4. 18.
25. 21, 22	in Rom. 12. 20.
26. 11	in 2 Pet. 2. 22.

And also allusions, as in Rom. 12. 16, &c.

The Structure (p. 864) distinguishes the main divisions of the book, marked by such expressions as "My son"; "The words of the wise"; and the pronouns "thy", "thee", &c.; and the Proverbs "for"; and Proverbs "by" Solomon. Some proverbs are for a ruler, others are general, and for all men.

Māshāl is used of an Allegory (Ezek. 17. 2); a discourse (Num. 23. 7, 8); a taunt (Isa. 14. 4); an argument (Job 29. 1); a byword (Jer. 24. 9); a lament (Mic. 2. 4): all Proverbs are distinguished by parallelism of lines, synonymous, or gradational, or synthetic (i.e. constructive), or antithetic (i.e. contrastive). These again are arranged (as to order) either in alternate or introverted lines.

1 of. Genitive of Relation (Ap. 17), being the title or heading of the whole book, some being "for" him; others "by" him. If not, why the words of 10. 1? Chapters 10—19. 19 are not to "my son", but are in the third person, "he" and "him". See Ap. 74, and note also other sub-headings, 25. 1; 30. 1; 31. 1. All these are covered by the Genitive of Relation (Ap. 17). **2 To know** = For discerning. So in *vv.* 3, 4, 6. **wisdom.** Heb. *ḥokmah.* There are six words rendered "wisdom" in this book. (1) *ḥokmah*, rendered "wisdom" except in the passages below. It occurs thirty-nine times in sing., and three times in pl. (1. 20; 9. 1; 24. 7 = true wisdom); forty-two times altogether (6×7. See Ap. 10). (2) *bīnāh* = discernment or discrimination. Once rendered "wisdom" (23. 4). Elsewhere, in twelve passages rendered "understanding"; once "knowledge" (2. 3). (3) *lēb* = heart; rendered "wisdom" four times (10. 21; 11. 12; 15. 21; 19. 8). (4) *'ārmāh* = shrewdness; rendered "wisdom" only in 8. 5; elsewhere only in 1. 4 rendered "subtilty"; 1. 12 rendered "prudence". (5) *śāhal* = prudence, or good sense, rendered "wisdom" once (1. 3); and (6) *sekel* = insight, rendered "wisdom" (12. 8; 23. 9); elsewhere rendered "understanding" (3. 4; 13. 15; 16. 22), and "prudence" (19. 11). For "sound wisdom", see note on 2. 7. **instruction** = admonition or discipline. Sometimes rendered "chastening". **words** = sayings. Heb. *'imrah.* See Ap. 73. No. V. **understanding.** Heb. *bīnāh.* See note on "wisdom", *v.* 2. **3 wisdom.** Heb. *śākāl.* See note on *v.* 2 (No. 5), above. **4 subtilty** = prudence. Same root as Gen. 3. 1. Cp. Matt. 10. 16. 1 Sam. 23. 22. Not the same word as Gen. 27. 35. **simple** = artless, guileless, unsuspecting. Cp. *vv.* 22, 32; 7. 7; 8. 5; 9. 4, 16; 14. 15, 18; 19. 25; 21. 11; 22. 3; 27. 12. **5 will hear.** Illustrations: Eunuch (Acts 8. 27, 39); Sergius Paulus (Acts 13. 7); the Bereans (Acts 17. 11, 12); Apollos (Acts 18. 24–28). **6 the interpretation** = satire, or the point of what is said. Occurs only here and Hab. 2. 6.

1. -6—9. 18 (**A**, p. 864). "THE WORDS OF THE WISE". FOR SOLOMON (FOR A PRINCE AND A KING). SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".

(*Repeated Alternation.*)

A	A^1	1. -6—2. 15. Wisdom's Call.
	B^1	2. 16–22. The Foreign Woman.
	A^2	3. 1—4. 27. Wisdom's Call.
	B^2	5. 1–23. The Foreign Woman.
	A^3	6. 1–23. Wisdom's Call.
	B^3	6. 24–35. The Foreign Woman.
	A^4	7. 1–4. Wisdom's Call.
	B^4	7. 5–27. The Foreign Woman.
	A^5	8. 1—9. 12. Wisdom's Call.
	B^5	9. 13–18. The Foolish Woman.

words. Heb. *dabar.* Ap. 73. x. **7 fear** = reverence. This expression occurs fourteen times in Proverbs (1. 7, 29; 2. 5; 8. 13; 9. 10; 10. 27; 14. 26, 27; 15. 16, 33; 16. 6; 19. 23; 22. 4; 23. 17). See Ap. 75. **the LORD.** Heb. Jehovah. Ap. 4. II. **the beginning.** And only the "beginning", not the end. It is not "wisdom" itself. True wisdom is to justify God and condemn oneself. See note on Job 28. 28, and cp. 9. 10. Ps. 111. 10. **fools.** Heb. *'ĕvīl.* In this book three Heb. words are rendered "fools": (1) *'ĕvīl* = lax or careless habit of mind and body. Occurs nineteen times in Proverbs, viz. here, 7. 22; 10. 8, 10, 14, 21; 11. 29; 12. 15, 16; 14. 3, 9; 15. 5; 16. 22; 17. 28; 20. 3; 24. 7; 27. 3, 22; 29. 9. (2) *kᵉsīl* = fat, and then *dense*, or *stupid*, which comes of it, showing itself in impiety. Occurs forty-nine times in Proverbs, viz. *vv.* 22, 32; 3. 35; 8. 5; 10. 1, 18, 23; 12. 23; 13. 16, 19, 20; 14. 7, 8, 16, 24, 33; 15. 2, 7, 14, 20; 17. 10, 12, 16, 21, 24, 25; 18. 2, 6, 7; 19. 1, 10, 13, 29; 21. 20; 23. 9; 26. 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; 28. 26; 29. 11, 20; and eighteen times in Ecclesiastes. (3) *nābāl* = a vulgar churl. Occurs only three times in Proverbs: viz. 17. 7, 21; 30. 22; not in Ecclesiastes. **despise** = have always despised, &c. Illustrations: Cain (Gen. 4. 6–8); Hophni and Phinehas (1 Sam. 2. 12, 25); Nabal (1 Sam. 25. 25); Rehoboam (1 Kings 12. 13); Athenians (Acts 17. 18. 32); Jews and Greeks (1 Cor. 1. 18, 23, 24).

A[1] (*cont.*)

8 °My son, °hear the [2]instruction of °thy father,
And forsake not the law of °thy mother:
9 For °they *shall be* an °ornament of grace unto thy head,
And chains about thy °neck.
10 [8]My son, if °sinners entice thee,
°Consent thou not.
11 If they say, "Come with us,
Let us lay wait for °blood,
Let us lurk privily for °the innocent °without cause:
12 Let us swallow them up alive as °the grave;
And whole, as those that go down into the °pit:
13 We shall find all precious substance,
We shall fill our houses with spoil:
14 Cast in thy lot among us;
Let us all have one purse:"
15 My son, walk not thou in the way with them;
Refrain thy foot from their °path:
16 **For °their feet run to °evil,**
And make haste to shed blood.
17 Surely °in vain the net is spread
In the sight of any bird.
18 And they lay wait for their *own* blood;
They lurk privily for their *own* °lives.
19 So *are* the ways of every one that is greedy of gain;
Which taketh away the °life of the °owners thereof.

a (p. 866)

20 °Wisdom crieth °without;
She uttereth her voice in the °streets:
21 She crieth in the chief place of concourse,
In the openings of the gates:
In the city she uttereth her [2]words, °*saying*,

b

22 "How long, ye [4]simple ones, will ye °love simplicity?
And the scorners delight in their scorning,
And [7]fools hate knowledge?

c

23 °Turn you at my reproof:
°Behold, I will pour out my °spirit unto you,
I will make known my words unto you."

a

24 Because I have called, and ye °refused;
I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel,
And would none of my reproof:

b

26 °I also will laugh at your calamity;
I will mock when your °fear cometh;
27 When your fear cometh as °desolation,
And your °destruction cometh as a whirlwind;
When distress and anguish cometh upon you.
28 °Then shall they call upon me, but I will not answer;
They shall seek me early, but they shall not find me:
29 °For that they hated knowledge,
And did not choose the fear of [7]the LORD:

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8 My son. See the Structure (p. 864) for the portions so addressed (1. -6—9. 18; 19. 20-34; 27. 1—29. 27; 30. 1—31. 31). Occurs fifteen times in this member (**A**), and only in the other corresponding members (**D**, *D*, *A*).

hear, &c. Illustrations: Isaac (Gen. 48. 15); Moses (Heb. 11. 23); Samuel (1 Sam. 1. 28; 2. 18; 3. 19-21); Timothy (2 Tim. 1. 5; 3. 15. Acts 16. 1, 2).

thy father. The address is educational, this being the duty of the father, corresponding with *A*, 31. 1-9, as contrasted with "the words of the wise", also addressed to "my son" (19. 20—24. 34; 27. 1—29. 27).

thy mother. Cp. 31. 1-9.

9 they: i. e. instruction and law.

ornament = garland.

neck. Showing cheerful and willing obedience, in contrast with stiffneckedness (Ex. 32. 9) and pride (Isa. 3. 16). See also Gen. 41. 42.

10 sinners. Heb. *chāṭā'*. Ap. 44. i.

Consent thou not: Illustrations: Joseph (Gen. 39. 9, 10); prophet (1 Kings 13. 8, 9); Jehoshaphat (1 Kings 22. 49, contrast 2 Chron. 18. 2; 20. 35-37); Joash (2 Chron. 24. 17, 18).

11 blood. Fig. *Metalepsis* (Ap. 6), "blood" put for bloodshedding, and then bloodshedding put for the one whose blood was shed. See Isa. 33. 15.

the innocent = an innocent one (sing.).

without cause. Cp. John 15. 25.

12 the grave. Heb. *she'ōl*. Ap. 35.

pit. Heb. *bōr*, a hole bored or dug. Hence a dry pit or grave. Cp. Gen. 37. 20.

15 path. Some codices, with Aram., Sept., Syr., and Vulg., read "paths" (pl.).

16 their feet = they. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the persons who run. Quoted in Rom. 3. 15.

evil = mischief. Heb. *rā'a'*. Ap. 44. viii.

17 in vain, &c. = it avails not. Fig. *Parœmia*. Ap. 6. The sight of the net does not deter the birds. They (emphatic) still go on to their capture and death. The next verse requires this sense. So men go on in their evil ways, though they know it is to their own ruin (*v.* 18).

18 lives = souls. Heb. *nephesh*. Ap. 13.

19 life = soul. Heb. *nephesh*. Ap. 13.

owners. Heb. *ba'al*, as in *v.* 17. The "owners" of a soul are like the "owners" of wings, and are caught in their own trap with their eyes open.

20-33 (Note the *Extended Alternation* in these verses).

a | 20, 21. The Call made.
b | 22. Expostulation of Wisdom with the simple.
c | 23. Promise to hearers.
a | 24, 25. The Call made.
b | 26-32. Expostulation of Wisdom with refusers.
c | 33. Promise to hearers.

20 Wisdom. Heb. *chokmah*. See note on 1. 2.

without. The emphasis is on the publicity of her call.

streets = open or broad places, especially about the city gates (Deut. 13. 16), or open squares. Gen. 19. 2. Judg. 19. 15, 20. 2 Chron. 29. 4. Ezra 10. 9. Est. 6. 9, 11. Job 29. 7. Ps. 144. 14, &c. Isa. 59. 14, &c. Ezek. 16. 31.

21 saying. The Ellipsis of this verb has frequently to be supplied. See note on Ps. 109. 5.

22 love. The second feature. The first was ignorance in *v.* 7.

23 Turn, &c. = Turn [and listen to] my reproof.

Behold. Fig. *Asterismos* (Ap. 6), to emphasise the conditional promise.

spirit. Heb. *rūach*. Ap. 9. Put by Fig. *Metonymy* (of Subject) for all spiritual blessings.

24 refused: i. e. refused [to hear], *vv.* 24-33.

26 ℑ: i. e. I, Wisdom.

fear = what you fear. "Fear" put by Fig. *Metonymy* (of Cause) Ap. 6, for the calamity which produced the fear. Note the Introversion in Heb. of "fear", "desolation", "destruction", "anguish", in *vv.* 26, 27.

27 desolation = tempest.

destruction = calamity. Jer. 11. 11. Ezek. 8. 18. Hos. 5. 6.

28 Then, &c. Illustration: Israel (Deut. 1. 45, 46). See also Isa. 1. 15.

29 For that = Forasmuch as.

b (cont.) 30 They would none of my counsel:
They despised all my reproof.
31 °Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
32 For the turning away of the [4]simple °shall slay them,
And the prosperity of [7]fools shall destroy them.

c (p. 866) 33 But whoso hearkeneth unto me °shall dwell safely,
And shall be quiet from fear of °evil."

2 °My son, if thou wilt receive my °words,
And °hide my commandments with thee;
2 So that thou °incline thine ear unto °wisdom,
°*And* apply thine heart to °understanding;
3 °Yea, if thou criest after knowledge,
And liftest up thy voice for [2]understanding;
4 If thou seekest her °as silver,
And searchest for her as *for* hid treasures;
5 °Then shalt thou [2]understand °the fear of °the LORD,
And °find the knowledge of °God.
6 For [5]the LORD °giveth wisdom:
°Out of His mouth °*cometh* knowledge and [2]understanding.
7 °He layeth up °sound wisdom for the righteous:
He is a °buckler to them that walk °uprightly.
8 °He keepeth °the paths of judgment,
And °preserveth the way of His °saints.
9 °Then shalt thou [2]understand righteousness, and judgment,
And equity; *yea,* every good path.
10 °When [2]wisdom entereth into thine heart,
And knowledge is pleasant unto °thy soul;
11 Discretion shall preserve thee,
[2]Understanding shall keep thee:
12 To °deliver thee from the way of the °evil *man,*
From the °man that speaketh °froward things;
13 Who leave [8]the paths of uprightness,
To walk in the ways of °darkness;
14 Who rejoice to do [12]evil,
And delight in the [12]frowardness of the °wicked;
15 Whose ways *are* crooked,
And *they* [12]froward in their paths:

B[1] (p. 865) 16 To [12]deliver thee from the °strange woman,
Even from the °stranger *which* flattereth with her [1]words;
17 Which forsaketh the guide of her youth,
And forgetteth the covenant of her [5]God.

31 Therefore, &c. Illustrations: Israel (Num. 11. 4–6. Ps. 106. 13, 14. Cp. Num. 11. 20–23 and Ps. 106. 15. See also Num. 14. 44, 45). Under Samuel (1 Sam. 8. 7, 19. Cp. 13. 6–23; 31. 1–10). Neglect of Sabbatical year (Ex. 21. 2. Lev. 25. 1–7. Deut. 15. 1, 2. Cp. 2 Chron. 36. 3–21. Jer. 34. 10–22). Saul (1 Sam. 28. 3. Cp. *vv.* 7, 15–20, and note 1 Chron. 10. 13).

32 shall slay them. Illustrations: Israel (Deut. 32. 15–25. Hos. 13. 6–8); Babylon (Isa. 47. 7–9); Moab (Jer. 48. 11–15); Sodom (Ezek. 16. 49); Tyre (Ezek. 28. 2, 7).

33 shall dwell safely. Illustrations: Noah (Gen. 6. 22; 7. 23. Heb. 11. 7); Shadrach, &c. (Dan. 3. 25. Ps. 138. 7); Daniel (Dan. 6. 10, 22. Ps. 119. 10); Christ's sheep (John 10. 28).

evil. Heb. *rā'a'*. Ap. 44. viii.

2. My son. Note this guide to the Structure on p. 864.

words = sayings. Heb. *'imrah*. Ap. 73. v.

hide = lay up. More than listening = hide as in a treasury. Illustrations: Deut. 6. 6. Ps. 119. 9, 11. Matt. 13. 44. Luke 2. 19, 51; 9. 44.

2 incline thine ear = hearken. Heb. prick up or point thine ear. Not the same word as in *v.* 18.

wisdom. Heb. *ḥokma*. See note on 1. 2.

And apply = [then] thou shalt incline or bend thy heart, &c. This is the first step, as *v.* 5 is the result.

understanding = discernment. Heb. *bīnāh*. Note on "wisdom" (1. 2), No. 2.

3 Yea = For if. (Heb. *kī 'im*). If thou goest further and criest and seekest, &c. Then the result is shown in *v.* 5.

4 as silver: or money. Probably the reference is to Job 28.

5 Then. In that case. See notes above.

the fear, &c. That is only "the beginning of wisdom", not the end. See note on 1. 7.

the LORD. Heb. Jehovah. Ap. 4. II.

find. What He has hidden (*v.* 7).

God. Heb. Elohim. Ap. 4. I.

6 giveth. The cry of *v.* 3 implies a Giver. Illustrations: Joseph (Gen. 41. 38, 39); Moses (Ex. 4. 12); Solomon (1 Kings 3. 12; 4. 29); Daniel (1. 17; 2. 23); Stephen (Acts 6. 5, 10); Lydia (Acts 16. 14); Paul's prayer (Eph. 1. 17. Col. 1. 9); John (1 John 5. 20).

Out of His mouth. A phrase common in the prophets, but only here in Proverbs.

cometh. Supply Ellipsis from preceding clause "He giveth".

7 He layeth up. Same word as "hide" in *v.* 1. The wicked cannot find. The righteous must dig. It is in safety from the enemy.

sound wisdom = something stable. Heb. *tushīyah* = that which is, or stability. May be so rendered in all its twelve occurrences. Cp. Job 5. 12 (enterprise = anything stable); 6. 13 (wisdom = stability); 11. 6; 12. 16 (wisdom = stability); 26. 3; 30. 22 (substance). Prov. 2. 7; 3. 21; 8. 14 (sound wisdom); 18. 1 (wisdom = all that is). Isa. 28. 29 (working = everything that is). Mic. 6. 9 (the man of wisdom = every one who is or exists). See Ap. 74.

buckler. Cp. Pss. 3. 3; 7. 10; 18. 2, 30, 35; 28. 7; 33. 20. Applied to God, as here. **uprightly** = blamelessly.

8 He keepeth = for preserving. See note on 4. 23.

the paths of judgment = righteous paths.

preserveth, &c. Illustrations: David (1 Sam. 25. 32–34; 27. 1. Cp. 2 Sam. 22. 1); Paul (2 Cor. 12. 7–9).

saints = favoured ones. Heb. *chasīdīm*. The first occurrence in Proverbs of this word which marks a later Jewish sect called *chasīdīm* or holy ones. **9 Then,** &c. Another conclusion, as in *vv.* 2 and 5. **10 When,** &c.: or because. Commencing the particular instructions as to the practical power of wisdom, to keep from evil men (*vv.* 10–15) and the foreign woman (*vv.* 16–19); and in the way of good men (*vv.* 20–22). See Ap. 74. **thy soul** = thee. Heb. *nephesh*. Ap. 13. **12 deliver** = pluck, or rescue. **evil** = evil [man]. Heb. *rā'a'*. Ap. 44. viii. **man.** Heb. *'īsh*. Ap. 14. II. **froward** = perverse. Heb. occurs nine times in Proverbs (*vv.* 12, 14; 6. 14; 8. 13; 10. 31, 32; 16. 28, 30; 21. 8); elsewhere only in Deut. 32. 20. **13 darkness.** Put by Fig. *Metonymy* (of Effect), Ap. 6, for the evil which leads thither. Cp. Rom. 13. 12. Eph. 5. 11. **14 wicked.** Same word as "evil", *v.* 12.

2. 16-22 (B[2], p. 865). THE FOREIGN WOMAN.

16 strange woman. Heb. *zūr* = apostate to a false religion, of which prostitution formed part. **stranger** = foreigner. Heb. *nākar* = foreign woman. Not of Abraham's seed (Gen. 17. 12): ever a snare to Israel.

18 For her °house inclineth unto death,
And her paths unto °the dead.
19 None that go unto her °return again,
Neither °take they hold of the paths of life.
20 That thou mayest walk in the way of good *men*,
And keep the paths of the righteous.
21 For the upright shall °dwell in the land,
And the °perfect shall remain in it.
22 But the °wicked shall be cut off from the earth,
And the °transgressors shall be rooted out of it.

A² (p. 865)

3 °My son, forget not my law;
But let thine heart °keep my commandments:
2 For length of days, and long life,
And peace, shall °they °add to thee.
3 Let not °mercy and truth forsake thee:
°Bind them about thy neck;
Write them upon the table of thine heart:
4 So shalt thou find favour and good °understanding
In the sight of °God and °man.
5 °Trust in °the LORD °with all thine heart;
And lean not unto thine own °understanding.
6 In all thy ways °acknowledge Him,
And He shall °direct thy paths.
7 °**Be not wise in thine own eyes:**
°Fear °the LORD, and °depart from °evil.
8 It shall be °health to thy °navel,
And °marrow to thy bones.
9 °Honour [5]the LORD with thy °substance,
And with the firstfruits of all thine increase:
10 So shall thy barns be filled with plenty,
And thy °presses shall °burst out with °new wine.
11 [1]**My son, °despise not the chastening of [5]the LORD;**
Neither be weary of His correction:
12 **For °whom [5]the LORD loveth He correcteth;**
Even as a father the son *in whom* he delighteth.
13 °Happy *is* the [4]man *that* findeth °wisdom,
°And the [4]man *that* getteth [5]understanding.

18 house. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for household.
the dead. Heb. *Rᵉphaïm*, who have no resurrection. Cp. Isa. 26. 14 ("deceased"), 19 ("the dead"); and see Ap. 25. This shows that a Canaanite woman is referred to here.
19 return again. Cp. "rooted out", *v.* 22, with Isa. 26. 19.
take . . . hold = attain to.
21 dwell in the land. Not be "cast out", as in *v.* 22.
perfect: or blameless.
22 wicked = lawless. Not the same word as in *v.* 14. Heb. *rāshāʿ*. Ap. 44. x.
transgressors = traitors, treacherous or faithless ones. Heb. *bāgad*.

3. 1—4. 27 (A², p. 865). WISDOM'S CALL.

1 My son. See note on 2. 1.
keep = watch, guard. See note on 4. 23.
2 they. Not the "law" and "commandments" of *v.* 1, for they are feminine, but the "days" of *v.* 2 (which are masculine, agreeing with the verb "add", which is masculine also). See Ap. 74.
add to thee. This, in the Hiphil = make increase for thee, or cause thee to increase or grow [in wisdom]: i. e. as the days and years lengthen and increase they will add to thy wisdom if thou forget not, &c. So in other passages where wisdom is supposed to promise long life, which it does not. See notes on *v.* 16; 4. 10; 9. 11; 10. 27.
3 mercy = lovingkindness, or grace.
Bind. Like the phylacteries. Cp. 6. 21; 7. 3; and see Ex. 13. 16.
4 understanding = insight. Heb. *sēkel*. See note on "wisdom" (1. 2), No. 6. Not the same word as in *v.* 5.
God. Heb. Elohim. Ap. 4. I.
man. Heb. *ʾādām*. Ap. 14. I.
5 Trust = Confide. Heb. *bāṭaḥ*. Ap. 69. I.
the LORD. Heb. Jehovah. Ap. 4. II.
with all thine heart. Illustrations: Abraham (Gen. 24. 1-8; cp. Prov. 19. 14); Eleazar (Gen. 24. 12-27); Jephthah (Judg. 11. 11); David (1 Sam. 30. 6-8); Asa (2 Chron. 14. 9-15); Hezekiah (2 Kings 18. 4-7; 19. 14-37); Nehemiah (1. 4-11; 2. 4-8).
understanding = discernment. Heb. *bīnāh*. See note on "wisdom" (1. 2), No. 2.
6 acknowledge = recognise, or own.
direct = rightly divide: i. e. dividing and thus showing what is right or pleasing to God. Heb. *yāshar*. Num. 23. 27. Cp. Judges 14. 3, 7. 1 Sam. 18. 20, 26. Rendered by Sept. *orthotomeō*, the same word as in 2 Tim. 2. 15.
7 Be not wise, &c. Illustrations: Ahab (1 Kings 22. 30, 34, 35); Jeroboam (1 Kings 12. 26-33; 13. 33, 34; Asa (1 Kings 15. 19); Ben-hadad (1 Kings 20. 10, 11); quoted Rom. 11. 25; 12. 16.
Fear = revere. See note on 1. 7.
the LORD. Jehovah (with *ʾeth*) = Jehovah Himself. Ap. 4. II.
depart from = shun, or avoid.
evil. Heb. *rāʿaʿ*. Ap. 44. viii.
8 health = healing. Occurs only here.
navel. Put by Fig. *Synecdoche* (of Part) for the whole body (Ap. 6). But Sept. and Syr., following a different spelling, read "body".
marrow = moistening. **9 Honour . . . substance.** This proverb has led to a universal custom. Cp. 1 Tim. 5. 3, 17. Acts 5. 2 ("price" = honour); 19. 19. Illustrations: Abraham (Gen. 14. 20. Heb. 7. 2); Jacob (Gen. 28. 22); David (1 Chron. 29. 1-5, 28); Widow (Mark 12. 41-44); Woman (Mark 14. 3-9); Cornelius (Acts 10. 2, 4); Philippians (4. 15-19). **10 presses** = wine-vats. Heb. *yeḳeb*. Not *gath*; a wine-press. **burst out** = overflow. **new wine.** Heb. *tīrōsh*. Ap. 27. ii. **11 despise not** = shrink not from. Quoted from Job 1. 20-22, and in Heb. 12. 5, 6. Jas. 5. 17. Cp. Job. 34. 31, 32. One of the passages quoted in the N.T. from Proverbs, viz. 3. 11, 12 (in Heb. 12. 5, 6. Cp. Rev. 3. 19); 3. 34 (Jas. 4. 6); 11. 31 (in 1 Pet. 4. 18); 25. 21, 22 (in Rom. 12 20); 26. 11 (in 2 Pet. 2. 22). Illustrations: David (2 Sam. 15. 25, 26; 16. 10-12; 23. 5); Hezekiah (Isa. 39. 5-8, contrast Ahaz, 2 Chron. 28. 22, and Jehoram, 2 Kings 6. 31-33); Jerusalem (Zeph. 3. 2. Cp. Isa. 1. 5). **12 whom,** &c. Joseph (Gen. 37. 23-36; 39. 20; 40. 23. Cp. Ps. 105. 18); Israel (Deut. 8. 3-5, 15, 16); Jehoshaphat (2 Chron. 20. 35-37); Paul (2 Cor. 12. 7). **13 Happy** = Oh, the blessedness, as in Ps. 1. 1. Note the eight occurrences of this Beatitude in Proverbs: 3. 13; 8. 32, 34 (blessed); 14. 21; 16. 20; 20. 7 (blessed); 28. 14; 29. 18. **wisdom.** Heb. *ḥokmāh*. See note on 1. 2. **And** = yea, or even.

A² (cont.)

14 For °the merchandise of it *is* better than the merchandise of silver,
And the gain thereof than fine gold.
15 ° ℌe *is* more precious than °rubies:
And all the things thou canst desire are not to be compared unto her.
16 Length of days *is* ° in her right hand;
And in her left hand °riches and honour.
17 °Her ways *are* ways of pleasantness,
And all her paths *are* ° peace.
18 [15] ℌe *is* °a tree of life to them that lay hold upon her:
And happy *is every one* that retaineth her.
19 [5]The LORD by [13]wisdom hath founded the earth;
By [5]understanding hath He established the heavens.
20 By His knowledge the depths are broken up,
And the °clouds drop down the °dew.
21 [1]My son, let not °them depart from thine eyes:
[1]Keep °sound wisdom and discretion:
22 So shall they be life unto thy ° soul,
And grace to thy °neck.
23 Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
24 When thou °liest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet.
25 ° Be not afraid of sudden fear,
Neither of the desolation of °the wicked, when it cometh.
26 For [5]the LORD shall be °thy confidence,
And shall °keep thy foot from being taken.
27 °Withhold not good from °them to whom it is due,
When it is in the power of thine ° hand to do *it*.
28 Say not unto thy neighbour, "Go, and come again,
And to morrow I will give;"
When thou hast it by thee.
29 Devise not °evil against thy neighbour,
Seeing he dwelleth °securely by thee.
30 Strive not with a [4]man without cause,
°If he have done thee no harm.
31 °Envy thou not °the oppressor,
And choose none of his ways.
32 For the °froward *is* °abomination to [5]the LORD:
But His °secret *is* with the righteous.
33 °The curse of [5]the LORD *is* in the house of °the [25]wicked:
But °He blesseth the habitation of °the just.
34 Surely ° **He scorneth the scorners:**
But he giveth grace unto the lowly.
35 The wise °shall inherit glory:
But °shame shall be the promotion of °fools.

4 Hear, ye °children, the °instruction of a father,
And attend to °know understanding.
2 For I give you good doctrine,
Forsake ye not my law.

14 the merchandise of it: i.e. lit., her merchandise.
15 ℌe. Emphatic = She, in herself.
rubies = corals, or pearls.
16 in her right hand = in her power; "hand" put by Fig. *Metonymy* (of Cause), Ap. 6, for use as a grand agency for good of all kinds. Not necessarily a long life conferred. See note on *v.* 2 and Ap. 75.
riches, &c. = to be used aright. See Ap. 75.
17 Her ways, &c. Illustration: Hezekiah (2 Chron. 29. 36; 30. 26. Contrast 2 Chron. 28). Cp. Acts 2. 46; 8. 6; 13. 52. 2 Cor. 8. 2.
peace = well-being, or prosperity.
18 a tree of life. See Gen. 2. 9; 3. 22, 24, and cp. Prov. 11. 30; 13. 12; 15. 4. Rev. 2. 7; 22. 2. 14.
20 clouds, &c. = skies.
dew = night mist. See note on Ps. 133. 3. "Dew" falls only when there are no clouds.
21 them. Is masculine, and so perhaps refers to the "mercy and truth" of 3. 3.
sound wisdom = what is stable. See note on 2. 7.
22 soul. Heb. *nephesh*. Ap. 13.
neck. Sept. adds, "Yea, it shall be healing to thy flesh; and refreshing to thy bones".
24 liest down. Sept. reads "sittest".
25 Be not afraid, &c. Illustrations: Moses (Ex. 14. 13, 14); Rahab (Josh. 6. 24, 25. Heb. 11. 31); Elisha (2 Kings 6. 16, 17); Ebed-melech (Jer. 39. 15–18).
the wicked = lawless ones. Heb. *rāsha'*. Ap. 44. x.
26 thy confidence. Sept. reads "in all thy ways".
keep = keep safe. Not the same word as in *vv.* 1, 21.
27 Withhold not. Illustrations: Ammonites, &c. (Deut. 23. 3, 4); Nabal (1 Sam. 25. 10, 11; cp. *v.* 15); Widow (1 Kings 17. 12. 2 Kings 4. 7); Parable (Luke 10. 30–35); Corinthians (2 Cor. 8. 1–11; 9. 1–7).
them to whom it is due = the owners thereof.
hand. Heb. text reads "hands", but some codices, with two early printed editions and Sept., read "hand" (sing.).
29 evil. Heb. *rā'a'*. Ap. 44. viii.
securely = confidently, or without suspicion.
30 If he, &c. (Heb. *'im l'o* = verily). Render: "he hath already done thee enough harm".
31 Envy thou not, &c. = Do not become excited against, &c. Illustrations: Moses (Heb. 11. 25, 26); Jezebel (1 Kings 21. 7–13. Cp. 2 Kings 9. 30–37). Ps. 34. 21.
the oppressor = the man (Heb. *'ish*) of violence. Ap. 14. II.
32 froward = those who turn aside. The same word as in 2. 15; not as elsewhere in Proverbs.
abomination to the LORD. Note all the things thus declared: 3. 32 (11. 20); 6. 16; 8. 7; 11. 1; 12. 22; 15. 8 (21. 27), 9, 16, 26; 16. 5; 17. 15, 15; 20. 10 (23); 28. 9.
secret = secret counsel. What is sealed up from all save those to whom He reveals it.
33 The curse, &c. Illustrations: Baasha (1 Kings 16. 1–4, 12, 13); Jehoiakim (Jer. 22. 13–19); Coniah (Jer. 22. 24–28); Jehu (2 Kings 19. 8–12. Hos. 1. 4); Hazael (Amos 1. 4); Jeroboam II (Amos 7. 9); Esau (Obad. 18).
the wicked = a lawless one (sing.).
He blesseth, &c. Illustrations: Abraham (Heb. 11. 12. Contrast Ahab, 2 Kings 10. 1–11); Jacob (Gen. 30. 27); Joseph (Gen. 39. 2, 21); Obed-edom (2 Sam. 6. 11); the widow (2 Kings 4. 2–7).
the just = just ones (pl.).
34 He scorneth, &c. Quoted in Jas. 4. 6. 1 Pet. 5. 5.
35 shall inherit, &c. Render: "the wise shall inherit glory, but a fool is piling up disgrace". Illustrations: Asaph (Ps. 73. 24); Paul (2 Tim. 4. 8); others (Jas. 1. 12. Dan. 12. 3. John 12. 26).
shame, &c. Illustrations: Jeroboam (1 Kings 21. 22. 2 Kings 13. 2, 11; 14. 24; 15. 9, 18, 24, 28). Cp. Prov. 24. 8.
fools. Heb. *k^esil*. See note on 1. 7.

4. 1 children = sons.
instruction = correction, or admonition.
know understanding = learn discernment.

A² (cont.)

3 For I was my father's °son,
Tender and °only *beloved* °in the sight of my mother.
4 He taught me also, and said unto me,
"Let thine heart retain my words:
°Keep my commandments, and °live.
5 °Get wisdom, get understanding:
Forget °*it* not; neither decline from the °words of my mouth.
6 Forsake °her not, and she shall °preserve thee:
Love her, and she shall °keep thee.
7 °Wisdom *is* the principal thing; *therefore* get wisdom:
And with all thy getting get understanding.
8 Exalt her, and she shall promote thee:
She shall bring thee to honour, °when thou dost embrace her.
9 She shall give to thine head an ornament of grace:
°A crown of °glory shall she °deliver to thee.
10 Hear, O °my son, and receive my °sayings;
And °the years of thy life shall be many.
11 I have °taught thee in the way of wisdom;
I have led thee in right paths.
12 °When thou goest, thy steps shall not be straitened;
And °when thou runnest, thou shalt not stumble.
13 °Take fast hold of instruction; °let *her* not go:
⁶Keep her; for °ſhe *is* thy life.
14 °Enter not into the path of the °wicked,
And go not in the way of °evil *men*.
15 °Avoid it, pass not by it,
Turn from it, and pass °away.
16 °For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause *some* to fall.
17 For they eat the °bread °of °wickedness,
And drink the °wine °of violence.
18 °But the path of the just *is* as °the shining light,
That shineth more and more unto the °perfect day.
19 The °way of the ¹⁴wicked *is* °as darkness:
They know not at what they stumble.
20 ¹⁰My son, attend to my °words;
Incline thine ear unto my ¹⁰sayings.
21 Let them not °depart from thine eyes;
⁴Keep them in the midst of thine heart.
22 For ſhey *are* life unto those that find them,
And °health to all their flesh.

d (p. 871)

23 °Keep thy heart °with all diligence;
For out of it *are* the issues of life.

3 son. The Heb. accent (*Dᵉchī*) emphasises this word to show (1) his own early training (*v.* 3); (2) those whom he would instruct (*vv.* 1, 2); (3) his instruction (*vv.* 5–9).
only beloved = unique.
in the sight of my mother. A special various reading, called *Sevīr* (Ap. 34), reads "of my mother's sons". So in some codices, with several early printed editions.
4 Keep = Take heed to.
live: i.e. live again, in resurrection life. See note on Lev. 18. 5. Earthly life could be enjoyed without keeping commandments.
5 Get wisdom: *v.* 6 tells how to do it.
it = her.
words = sayings. Heb. *'imrah.* See Ap. 73. v.
6 her: i.e. wisdom.
preserve = guard.
keep = protect, as one protects the apple of one's eye. See note on *v.* 23.
7 Wisdom . . . wisdom. Heb. in four words, "Beginning—wisdom—get—wisdom" = as the principal thing, get wisdom.
8 when = because. Heb. *kī.*
9 A crown = A diadem.
glory = beauty: i.e. a beautiful diadem.
deliver = deliver fully and freely. Heb. *māgan* (a rare word). Occurs only in Gen. 14. 20, here, and Hos. 11. 8.
10 my son. See note on 1. 8.
sayings. Heb. *'imrah.* See Ap. 73. v.
the years of thy life shall be many = [my sayings] shall grow greater [through] the years of thy life. The verb denotes increase of size, not merely numbers. See notes on 3. 2, 16; 10. 27. The verb here is masculine, but "years of life" is feminine. The verb therefore refers to "sayings".
11 taught = directed.
12 When thou goest: or, as thou walkest; i.e. however hedged in our path seems, it opens out as we go forward.
when thou runnest = if thou runnest. To walk is obligatory; to run is optional.
13 Take fast hold. The Hiphils of this clause are emphatic.
let her not go = do not let her go.
ſhe = she herself. Emphatic.
14 Enter not. Note the Fig. *Synonymia* (Ap. 6) in the verbs of *vv.* 14, 15. Illustrations: Lot (Gen. 13. 10–13); Solomon (2 Kings 23. 13. Cp. with 1 Kings 11. 5); Jehoshaphat (2 Chron. 18. 1; 21. 6. Cp. with 2 Chron. 19. 2; 22. 2, 3, 10, and Prov. 6. 27, 28).
wicked = lawless. Heb. *rāshā'.* Ap. 44. x.
evil. Heb. *rā'a'.* Ap. 44. viii.
15 Avoid = let that go; referring to *v.* 14. Note the Fig. *Synonymia.* Ap. 6. **away** = on.
16 For. Heb. *'im l'o* = because; i.e. the reason why they sleep not is because they mean mischief, and because they intend an occasion of stumbling.
17 bread. Put by Fig. *Synecdoche* (of Part) for food in general.
of = obtained. Gen. of Origin. Ap. 17 (2).
wickedness = lawlessness. Heb. *rāshā'.* Ap. 44. x.
wine. Heb. *yayin.* Ap. 27. i.
of violence = obtained by violence. Gen. of Origin. Ap. 17 (2).
18 But. Marking the contrast between the growth of wickedness (*vv.* 16, 17), and the growth of wisdom leading in right paths (*vv.* 11, 12).
the shining light = the dawning of day: advancing and brightening till noon.
perfect = stable part, when the sun seems stationary on the meridian. Illustrations: Jacob (Gen. 49. 10, 18. Heb. 11. 21); Nathanael (John 1. 46–51); Eunuch (Acts 8. 27–39); Cornelius (Acts 10. Cp. Prov. 15. 9). **19 way of the wicked.** Illustrations: Korah (Num. 16. 16–19); Ahab (1 Kings 16. 31); Babylon (Isa. 47. 11); Jews (Jer. 5. 19, 25; 44. 15–23. Ezek. 18. 29. Acts 28. 25, 26). **as.** Some codices, with one early printed edition, read "in". **20 words.** Heb. *dābar.* Ap. 73. x. **21 depart** = get away from. **22 health** = healing. **23 Keep . . . with all diligence.** Above all that must be guarded. The prep. M (מ) marks the place or person that keeps: the meaning being, guard the heart as the great citadel, for out of it are the source and outgoings of life. Same word as in *vv.* 6, 13. Not the same word as in *vv.* 4, 21.

A² (*cont.*) e (p. 871) *d*

24 Put away from thee a °froward mouth,
And perverse lips put far from thee.

25 Let thine eyes look right on,
And let thine eyelids look straight before thee.

e

26 °Ponder the path of thy feet,
And let all thy ways be established.
27 Turn not to the right hand nor to the left:
Remove thy foot from [14] evil.

B² (p. 865)

5 °My son, attend unto my wisdom,
And bow thine ear to my °understanding:
2 That thou mayest °regard discretion,
And *that* thy lips may keep knowledge.
3 For the lips of °a strange woman °drop *as* an honeycomb,
And her mouth *is* smoother than oil:
4 But her end is bitter as wormwood,
Sharp as a twoedged sword.
5 Her feet go down to death;
Her steps take hold on °hell.
6 °Lest thou shouldest ponder the path of life,
Her ways are moveable, *that* thou canst not know *them*.
7 Hear me now therefore, O ye °children,
And depart not from the °words of my mouth.
8 Remove thy way far from her,
And come not nigh the °door of her house:
9 Lest thou give thine honour unto others,
And thy °years unto the cruel:
10 Lest [2]strangers be filled with thy °wealth;
And thy °labours *be* in the house of °a stranger;
11 And thou mourn at the last,
When thy flesh and thy body are consumed,
12 And say, 'How have I hated instruction,
And my heart despised reproof;
13 And have not °obeyed the voice of my teachers,
Nor inclined mine ear to them that instructed me!
14 °I was °almost in all °evil
In the midst of the congregation and assembly.'
15 Drink waters out of thine own cistern,
And running waters out of thine own well.
16 °Let thy °fountains be dispersed abroad,
°*And* °rivers of waters in the °streets.
17 Let them be only thine own,
And not [3]strangers' with thee.
18 Let °thy fountain be blessed:
And °rejoice with the wife of thy youth.
19 *Let her be as* the loving hind and pleasant roe;
Let her breasts satisfy thee at all times;
And be thou ravished always with her love.
20 And why wilt thou, my son, be ravished with a °strange woman,
And embrace the bosom of a °stranger?

froward. See notes on 2. 12 and 6. 12, the only other examples of frowardness of mouth.

4. 23-27. Note the *Alternation* in these verses.

d | 23. Positive. Heart.
e | 24. Negative. Mouth.
d | 25. Positive. Eyes.
e | 26, 27. Negative. Feet.

26 Ponder the path, &c. Illustrations: Abraham (Gen. 24. 1-9. See note on 3. 5, 6); Eleazar (Gen. 24. 5); Joshua (24. 15); Ruth (1. 16-18); David (Ps. 39. 1); Hezekiah (Ps. 119. 59); The good wife (Prov. 31. 27); Daniel (1. 8; 6. 3, 4); contrast Asa (2 Chron. 16. 1-9).

5. 1-23 (B², p. 865). THE FOREIGN WOMAN.

1 My son. See note on 1. 8.
understanding = discernment.

2 regard discretion, &c. Heb. infinitive = to guard deep counsels and knowledge. Let them mount guard over thy lips. Cp. Jas. 3. 8: "the tongue can no man tame".

3 a strange woman. Two words are used for "strange" and "stranger": one, Heb. *zūr*, an apostate Israelite woman gone over to the idolatrous impurities of heathen religion; the other *nākar*, a purely foreign woman of a similar character. The danger is religious rather than moral. Hence here it is *zūr*. See note on 2. 16.
drop as an honeycomb = distil honey. The invitations of religious idolatry suit the tastes of the natural man.

5 hell = the grave. Heb. *sheōl*. Ap. 35.

6 Lest thou shouldest ponder. Render: So that she findeth not the level path of life; her ways are unstable and she knoweth it not.

7 children = sons.
words = sayings. Heb. *'imrah*. Ap 73. v.

8 door = entrance.

9 years. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what happens in them.

10 wealth. Heb. strength: put by Fig. *Metonymy* (of Cause), Ap. 6, for what is produced by it.
labours. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is produced by it.
a stranger = a foreigner. Heb. *nākar*. Not the same word as in *vv.* 3, 17. See note above and on 2. 16.

13 obeyed = hearkened to.

14 I was almost in all evil. The *Beth Essentiae* denotes "in", in the sense of "as" = I soon became as an evil man, &c. See Ap. 75.
almost = in a little while. Heb. *kim'at*. Occurs eighteen times (Gen. 26. 10. 2 Sam. 19. 36. 1 Chron. 16. 19. 2 Chron. 12. 7. Ezra 9. 8. Job 32. 22. Ps. 2. 12; 73. 2; 81. 14; 94. 17; 105. 12; 119. 87. Prov. 5. 14; 10. 20. Song 3. 4. Isa. 1. 9; 26. 20. Ezek. 16. 47). It is rendered "almost" only in Ps. 73. 2, 119. 87, and here, where it may as well be rendered "soon" or "quickly" as in Job 32. 22. Ps. 81. 14; 94. 17 (marg.). It denotes in a little time, as in Ps. 2. 12; 105. 12 (= soon numbered). 2 Chron. 12. 7 (= a little while). Song 3. 4 (= a little while; i.e. scarcely). Isa. 26. 20.
evil. Heb. *rā'a'*. Ap. 44. viii.

16 Let thy fountains. Sept. reads "Let not thy fountain", &c. This must be the sense from the context. The R.V. obtains it by a question, "Should thy fountain . . . ?".
fountains. Plural of emphasis: i.e. thine own wife. Cp. Song 4. 12. **And** = As or nor [thy].
rivers of waters = divisions of waters. Heb. *palgēy māyim*: i.e. thy garden irrigation channels in the streets. See note on 21. 1.
streets = open places.

18 thy fountain: i.e. thine own wife. Cp. *v.* 16.
rejoice with = get thy joy with. Some codices, with Sept., Syr., and Vulg., read "in" instead of "with".

20 strange = apostate. Heb. *zūr*. See note on *v.* 3.
stranger = alien or foreigner. Heb. *nākar*. See note on *vv.* 3, 10.

B² (*cont.*)

21 For the ways of °man *are* before the eyes
of °the LORD,
And He pondereth all his goings.
22 His own °iniquities shall °take the
°wicked himself,
And °he shall be holden with the cords of
his °sins.
23 ℌe shall °die without instruction;
And in the greatness of his folly he shall
go astray.

A³ (p. 865)

6 °My son, °if thou be surety for thy °friend,
If thou hast °stricken thy hand with a
°stranger,
2 Thou art snared with the °words of thy
mouth,
Thou art taken with the °words of thy
mouth.
3 Do this now, my son, and °deliver thyself,
When thou art come into the hand of thy
friend;
Go, humble thyself, and make sure thy
[1]friend.
4 Give not sleep to thine eyes,
Nor slumber to thine eyelids.
5 [3]Deliver thyself as a roe from the hand *of
the hunter*,
And as a bird from the °hand of the
fowler."
6 Go to the ant, thou sluggard;
Consider her ways, and be wise:
7 Which having no guide,
Overseer, or ruler,
8 Provideth her meat °in the summer,
And gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
10 *Yet* a little sleep, a little slumber,
A little folding of the hands to sleep:
11 So shall thy °poverty come °as one that
travelleth,
And thy want °as an armed °man.
12 A °naughty person, a °wicked [11]man,
Walketh with a °froward mouth.
13 He winketh with his eyes, he speaketh
with his feet,
He teacheth with his fingers;
14 °Frowardness *is* in his heart, he deviseth
mischief continually;
He °soweth discord.
15 Therefore shall his calamity come sud-
denly;
Suddenly shall he be broken without
remedy.
16 These °six *things* doth °the LORD
hate:
°Yea, seven *are* an °abomination °unto
Him:
17 °A proud look, a lying tongue,
And hands that shed innocent blood,
18 An heart that deviseth [12]wicked imagina-
tions,
Feet that be swift in running to mischief,
19 A false witness *that* speaketh lies,
And he that soweth discord among breth-
ren.
20 [1]My son, keep thy father's commandment,
And forsake not the law of thy mother:
21 Bind °them continually upon thine heart,
And tie them about thy neck.

21 man = a man. Heb. *'ĭsh*. Ap. 14. II. Illustrations: Cain (Gen. 4. 5, 6); Babel's builders (Gen. 11. 4–7); Sodom (Gen. 18. 21, &c.); Uzzah (2 Sam. 6. 6, 7; 1 Chron. 15. 13. Num. 4. 15); David (2 Sam. 12. 9); Baasha (1 Kings 15. 29. Cp. 16. 7); Ahab (1 Kings 21. 19); Belshazzar (Dan. 5. 22–28); Nathanael (John 1. 48); The Seven Assemblies (Rev. 2. 2, 9, 13, 19; 3. 1, 8, 15). Cp. 1 Sam. 16. 7.

the LORD. Heb. Jehovah. Ap. 4. II.

22 iniquities. Heb. *'āvāh*. Ap. 44. iv.

take = trap or entrap him.

wicked = a lawless man. Heb. *rāsha'*. Ap. 44. x.

he shall be holden. Illustrations: Saul (1 Sam. 18. 8, 9. Cp. 24. 16, 17; 26. 21; 28. 5–20); Jerusalem (Jer. 2. 16–19. Ezek. 22. 31); Ahithophel (2 Sam. 17. 23); Judas (John 12. 6. Matt. 26. 47–49). Cp. Prov. 23. 29, 35.

sins. Heb. *ḥāṭā'*. Ap. 44. i.

23 die without instruction. Illustration: Saul (1 Chron. 10. 13, 14).

6. 1–23 (A³, p. 865). WISDOM'S CALL.

1 My son. See note on 1. 8.

if. This word should be supplied at the beginning of each line in *v.* 2, as well as in *v.* 1.

friend = neighbour.

stricken thy hand. Idiom for making a contract. Cp. Job 17. 3.

stranger = an apostate. Heb. *zār*. See note on 5. 3.

2 words = sayings. Heb. *'imrah*. Ap. 73. v.

3 deliver = rescue.

5 hand. Aram., Sept., and Syr. read "snare".

8 in the summer. True of Eastern ants.

11 poverty = need. There are six words rendered poor or poverty in Proverbs: (1) *rūsh* = in want of necessaries of life (6. 11; 10. 4, 15; 13. 7, 8, 18, 23; 14. 20; 17. 5; 18. 23; 19. 1, 7, 22; 22. 2, 7; 24. 34; 28. 3, 6, 19, 27; 29. 13; 30. 8; 31. 7). (2) *dal* = impoverished, reduced (10. 15; 14. 31; 19. 4, 17; 22. 9, 16, 22, 22; 28. 3, 8, 11, 15; 29. 7, 14). (3) *ḥeṣer* = in want (11. 24; 21. 17; 28. 22). (4) *'ānāh* = wretched (14. 21). (5) *'ebyōn* = destitute, helpless; deficient in will and wealth (14. 31). (6) *yārash* = dispossessed (20. 13; 23. 21; 30. 9).

as one that travelleth = as a highwayman.

as an armed man = as a man with a shield. Cp. 24. 33, 34. **man**. Heb. *'ĭsh*. Ap. 14. II.

12 naughty person. Heb. a man of Belial = a worthless person. Like Anglo-Saxon *nā* (= no, or not) and *wiht* (= a thing) = a thing of naught: i.e. worthless.

wicked. Heb. *'āven*. Ap. 44. iii.

froward = perverse. Same word as in 4. 24; 11. 20; 17. 20; 22. 5. Not the same as elsewhere in Proverbs.

14 Frowardness = Deceitfulness. See note on 2. 12. The same word as in 2. 12, 14; 8. 13; 10. 31, 32; 16. 28, 30. Not the same as elsewhere in Proverbs.

soweth = casteth forth [as seed].

16 six things. Epitomising *vv.* 12–14 (Ap. 10).

the LORD. Heb. Jehovah. Ap. 4. II.

Yea, seven. Fig. *Epanorthōsis*. Ap. 6. To imply that the list is not exhausted.

abomination. See note on 3. 32.

unto Him = unto His soul. Heb. *nephesh*. Ap. 13.

17 A proud look = eyes lifted up. Fig. *Synecdoche* (of Part), Ap. 6, put for pride, which is indicated by this act. This is the first, and the others proceed downward; "eyes", "tongue", "hands", "heart", "feet", and then the whole man.

21 them. This is masc., and cannot refer to the two, above. Does it refer to the "words" and "sayings" of 4. 20?

22 it = she: referring to the "commandment" or "law" of *v.* 20, which are fem. **sleepest** = liest down.

talk = commune. Three, the number of Divine completeness (Ap. 10). Not four (as some suppose) and one "dropped out"!

22 When thou goest, °it shall lead thee;
When thou °sleepest, °it shall keep thee;
And *when* thou awakest, °it shall °talk
with thee.

23 For the commandment *is* a lamp; and the °law *is* light;
And °reproofs of instruction *are* the °way of life:

B³ (p. 865)
24 To keep thee from the °evil woman,
From the flattery of the tongue of a °strange woman.
25 Lust not after her beauty in thine heart;
Neither let her take thee with her eyelids.
26 For by means of a whorish woman *a man is brought* to a piece of bread:
And the adulteress will hunt for °the precious °life.
27 °Can a [11]man °take fire in his bosom,
And his clothes not be burned?
28 Can one go upon hot coals,
And his feet not be burned?
29 So he that goeth in to his neighbour's wife;
Whosoever toucheth her shall not be innocent.
30 *Men* do not °despise a thief, if he steal
To satisfy his °soul when he is hungry;
31 But *if* he be found, he shall restore sevenfold;
He shall give all the substance of his house.
32 °*But* whoso committeth adultery with a woman lacketh °understanding:
He that doeth it destroyeth his own [30]soul.
33 A wound and dishonour shall he get;
And his reproach shall not be wiped away.
34 For jealousy *is* the rage of °a man:
Therefore he will not spare in the day of vengeance.
35 He will not regard any ransom;
Neither will he rest content, though thou givest many gifts.

A⁴ (p. 865)
7 °My son, °keep my °words,
And lay up my commandments with thee.
2 Keep my commandments, and °live;
And my law as the apple of thine eye.
3 °Bind them upon thy fingers,
Write them upon the °table of thine heart.
4 Say unto wisdom, "Thou *art* my °sister;"
And call understanding *thy* °kinswoman:

B⁴ f (p. 873)
5 That they may [1]keep thee from the °strange woman,
From the °stranger *which* °flattereth with her [1]words.

g
6 For at the window of my house
I looked through my casement,
7 And beheld among the °simple ones,
I discerned among the °youths,
A young man void of °understanding,
8 Passing through the °street near her corner;
And he °went the way to her house,
9 In the °twilight, in the °evening,
In the black and dark night:

f
10 And, behold, there met him a woman
With the attire of an harlot, and °subtil of heart.
11 (She *is* loud and stubborn;
Her feet abide not in her house:
12 Now *is she* without, now in the streets,
And lieth in wait at every corner.)
13 So she caught him, and kissed him,
And with an °impudent face said unto him,
14 "*I have* peace offerings with me;
This day have I payed my vows.
15 Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
16 I have °decked my bed with coverings of tapestry,
With carved *works*, with fine linen of Egypt.
17 I have perfumed my bed
With myrrh, aloes, and cinnamon.
18 Come, let us °take our fill of love until the morning:
Let us solace ourselves with °loves.

23 law is light. Fig. *Paronomasia* (Ap. 6), *v tōrāh 'ōr*. In Latin it would be similar: *Lex est lux*.
reproofs of instruction = what is directed. Cp. *v.* 20.
way of life = way to life: i.e. life eternal. See note on Lev. 18. 5.

6. 24-35 (B³, p. 865). THE FOREIGN WOMAN.
24 evil. Heb. *rā'a'*. Ap. 44. viii.
strange woman = alien, or foreign woman. Heb. *nākar*. See note on 5. 3.
26 the . . . life = the soul. Heb. *nephesh*. Ap. 13.
27 Can a man . . .? Fig. *Parœmia*. Ap. 6.
take = shovel up.
30 despise. Heb. *būz* (from *bāzah*), is here followed by ל (= L) = for. Render it therefore: "Men will not think it a trifle (or a light matter) for a thief that he should steal: [even] to satisfy", &c. . . . So if he be found, &c.
soul. Heb. *nephesh*. Ap. 13.
32 But whoso = How much more he who.
understanding. Heb. = heart: put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.
34 a man = a strong man. Heb. *geber*. Ap. 14. IV. Here, it is used of the jealous husband.

7. 1-4 (A⁴, p. 865). WISDOM'S CALL.
1 My son. See note on 1. 8. **keep** = watch.
words = sayings. Heb. *'imrah*. Ap. 73. v.
2 live: i.e. live for ever, in resurrection and eternal life. See note on Lev. 18. 5. Illustrations: Adam (Gen. 3. 22, 23); Lot's wife (Gen. 19. 26); Saul (1 Chron. 10. 13); Prophet (1 Kings 13).
3 Bind them. Cp. 3. 3. Deut. 6. 8; 11. 18.
table = tablet. **4 sister.** Cp. Matt. 12. 50.
kinswoman = close friend (masc.). Only other occ. Ruth 2. 1, of Boaz.

7. 5-23 (B⁴, p. 865). THE FOREIGN WOMAN.
(*Alternation.*)

B⁴ | f | 5. The woman.
| g | 6-9. The young man.
| *f* | 10-21. The woman.
| *g* | 22-27. The young man.

5 strange = apostate. Heb. *zūr*. See note on 5. 3.
stranger = alien, or foreigner. See note on 5. 3.
flattereth = maketh smooth.
7 simple. See note on 1. 4. **youths** = sons.
understanding. Heb. heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding. Cp. 6. 32.
8 street = back street. **went** = sauntered.
9 twilight = darkness. A *Homonym*. See note on 1 Sam. 30. 17.
evening = evening of the day.
10 subtil = hidden. Heb. *nāzar*. Not the same word as in Gen. 3. 1. Same as in Isa. 48. 6.
13 impudent. Heb. hardened. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for boldness.
16 decked, &c. These words in *vv.* 16, 17 are rare words appropriately put into the lips of a foreigner.
18 take our fill = drink deep.
loves. Pl. = much love.

19 For the °goodman *is* not at home,
He is gone a long journey:
20 He hath taken a bag of money with him,
And will come home at °the day appointed."
21 With °her much fair speech she caused him to yield,
With the flattering of her lips she forced him.

g (p. 873)
22 He goeth after her °straightway,
As an ox goeth to the slaughter,
Or as a °fool to the correction of the stocks;
23 Till a dart strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it *is* for his °life.
24 Hearken unto me now therefore, O ye °children,
And attend to the [1]words of my mouth.
25 Let not thine heart decline to her ways,
Go not astray in her paths.
26 For °she hath cast down many wounded:
Yea, many strong *men* have been slain by her.
27 Her house *is* the way to °hell,
Going down to the °chambers of death.

A[5] C (p. 874)
8 Doth not °wisdom cry?
And understanding put forth her voice?

D E
2 She standeth in the top of °high places,
By the way °in the places of the paths.
3 She crieth at the gates, at the entry of the city,
At the coming in at the °doors.

F
4 Unto you, O °men, I call;
And my voice *is* to the sons of °man.
5 O ye °simple, understand °wisdom:
And, ye °fools, be ye of an understanding heart.
6 Hear; for I will speak of °excellent °things;
And the opening of my lips *shall be* right things.

G
7 For my mouth shall speak truth;
And °wickedness *is* an abomination to my lips.
8 All the °words of my mouth *are* in righteousness;
There is nothing °froward or perverse in them.
9 They *are* all plain to him that understandeth,
And right to them that find knowledge.

H J
10 Receive my instruction, and not silver;
And knowledge rather than choice gold.
11 For wisdom *is* °better than rubies;
And all the things that may be desired are not to be compared to it.

K L
12 °ℑ [1]wisdom dwell with prudence,
And find out knowledge of °witty inventions.
13 °The fear of °the LORD *is* to °hate °evil:
Pride, and arrogancy, and the evil way,
And the °froward °mouth, do I hate.

19 goodman = master of the house. Cp. Matt. 24. 43. Luke 12. 39.
20 the day appointed = the new moon.
21 her. The A.V. of 1611 omitted "her".
22 straightway = suddenly.
fool. Heb. *'ĕvīl.* See note on 1. 7.
23 life = soul. Heb. *nephesh.* Ap. 13.
24 children = sons. See the Structure, p. 864.
26 she hath cast down. Illustrations: Samson (Judg. 16. 4–21); David (2 Sam. 11); Solomon (1 Kings 11. Neh. 13. 26).
27 hell = the grave. Heb. *she'ōl.* Ap. 35.
chambers = inner chambers. An explanation of Sheol.

8. 1—9. 12 (A[5], p. 865). WISDOM'S CALL.
(*Simple and Extended Alternation.*)

A[5] | C | 8. 1. Wisdom's call.
D | E | 8. 2, 3. From high places.
F | 8. 4–6. To the simple.
G | 8. 7–9. Reasons.
H | 8. 10–31. Wisdom self-commended.
C | 8. 32–36. Wisdom's call.
D | *E* | 9. 1–3. From high places.
F | 9. 4–6. To the simple.
G | 9. 7–9. Reasons.
H | 9. 10–12. Wisdom self-commended.

1 wisdom. Heb. *ḥokmah* = wisdom personified. Cp. *v.* 12. See note on 1. 2.
2 high places = places of vantage.
in the places of the paths = in the places where the paths meet. **3 doors** = entrances.
4 men. Heb. *'īshīm.* Ap. 14. II. } All classes.
man. Heb. *'ādām.* Ap. 14. I. }
5 simple. See note on 1. 4.
wisdom. Heb. *'ārmāh.* Not the same word as in *v.* 1 = shrewdness. See note on 1. 2.
fools. Heb. *k sīl.* See note on 1. 7.
6 excellent. Heb. *nāgīd* = a prince, or representative.
things. Heb. *dābār* = words (see Ap. 73. x.). Hence = representative truths.
7 wickedness = lawlessness. Heb. *rāsha'.* Ap. 44. x.
8 words = sayings. Heb. *'imrah.* Ap. 73. v.
froward = twisted, or crafty.

10–31 (H, above). WISDOM SELF-COMMENDED.
(*Introversion and Extended Alternation.*)

H | J | 10, 11. Wisdom personified.
K | L | 12–14. Prudence.
M | 15, 16. Rule.
N | 17. Recompense.
K | *L* | 18, 19. Riches, &c.
M | 20. Righteousness.
N | 21. Recompense.
J | 22–31. Wisdom personified.

11 better. Note the seventeen occurrences of this rendering of Heb. *ṭōb* in Proverbs: 3. 14; 8. 11, 19; 12. 9; 15. 16, 17; 16. 32; 17. 1; 19. 1, 22; 21. 9, 19; 25. 7, 24; 27. 5, 10; 28. 6.
12 I wisdom dwell. Wisdom personified. Fig. *Prosōpopœia.* Ap. 6.
witty = sagacious. Anglo-Saxon *witan*, to know; like Greek *oida* = to know intuitively: not by effort, which is *ginōskō* = to get to know.
13 The fear, &c. See note on 1. 7.
the LORD. Heb. Jehovah. Ap. 4. II.
hate. This is far beyond Zophar's mistaken definition of it in Job 28. 28. A man may "depart" from evil from *policy*, while he loves it in his heart. But to "hate" it comes only from Divine wisdom. By nature men love evil (Jer. 17. 9. Matt. 7. 17; 15. 19. John 3. 19. Rom. 3. 10–18; 8. 7, 8. 1 Cor. 2. 14. Gal. 5. 17. Eph. 2. 2, 3, 12; 4. 17–22. Col. 1. 21. Tit. 3. 3. 1 John 5. 19).
evil. Heb. *rā'a'.* Ap. 44. viii.
froward = perverse.
mouth. Put by Fig. *Synecdochē* (of Part), Ap. 6, for the whole man.

14 Counsel *is* mine, and °sound wisdom:
ℶ *am* °understanding; I have strength.

M (p. 874)
15 °By me kings reign,
And princes decree justice.
16 By me princes rule,
And nobles, *even* all the °judges of the earth.

N
17 ℶ love them °that love me;
And those that seek me early shall find me.

K L
18 Riches and honour *are* with me;
Yea, durable riches and righteousness.
19 My fruit *is* [11] better than gold, yea, than fine gold;
And my revenue than choice silver.

M
20 I lead in the way of righteousness,
In the midst of the paths of judgment:

N
21 That I may cause those that love me to inherit substance;
And I will fill their °treasures.

J O (p. 875)
22 [13] The LORD °possessed me in the °beginning of °His way,
°Before His works of old.

P j¹ k
23 I was °set up °from everlasting, from the beginning,
Or ever the earth was.

l
24 When *there were* no depths, I was °brought forth;
When *there were* no fountains abounding with water.

j²
25 Before the mountains were °settled,
Before the hills was I [24] brought forth:
26 While as yet He had not made the °earth, nor the fields,
Nor °the highest part of the dust of the °world.

j³
27 When He prepared the heavens, ℶ *was* there:
When He set a °compass upon the face of the depth:

k
28 When He established the °clouds above:
When He strengthened the fountains of the °deep:
29 When He gave to the sea His decree,
That the waters should not pass His commandment:

j⁴
When He °appointed the foundations of the earth:

O
30 Then °I was °by Him, °*as* one brought up *with Him:*
And I was daily *His* delight,
°Rejoicing always before Him;

14 sound wisdom. See note on 2. 7.
understanding = discernment. See note on 1. 2.

15 By me kings reign. See Ps. 75. 6, 7. Dan. 2. 21, 47. Rom. 13. 1-7.

16 judges of the earth. Some codices, with two early printed editions, Aram., Syr., read "righteous judges"; reading *ẓedeḳ*, "righteousness", instead of *'ĕreẓ*, "earth". R.V. follows this.

17 that love me. Illustrations: Joseph (Gen. 37. 2, 13, 16, 17; 39. 3, 9; 41. 38); Samuel (1 Sam. 2. 26; 7. 3-17; cp. Jer. 15. 1); David (1 Sam. 17. 37, 45, 46); Abijah (1 Kings 14. 13); Obadiah (1 Kings 18. 4; cp. *vv.* 3, 12); Josiah (2 Chron. 34. 1-3, 27, 28); Daniel (1. 6, 8; cp. 9. 23; 10. 11-19).

21 treasures = treasuries.

8. 22-31 (*J*, p. 874). WISDOM PERSONIFIED.
(*Alternation.*)

J | O | 22. In eternity past. With Jehovah.
P | 23-29. Before the creation of man.
O | 30. In eternity past. With Jehovah.
P | 31. After the creation of man.

22 possessed = acquired, implying a definite act, as "constituted". Sept. and Syr. render it "created" (*ektise*). Cp. the use of the verb in this book (1. 5; 4. 5, 7; 16. 16; 17. 16; 18. 15; 19. 8; 20. 14; 22. 23). Heb. *ḳānāh*. Occurs eighty-six times in O.T.; rendered "possess" only four times. Cp. "wisdom" (Luke 11. 49).
beginning . . . Before. See Col. 1. 15-17; 2. 9. Rev. 3. 14. John 1. 1; 17. 5: "begotten before the world . . . born in the world". Elohim taking *creature* form in order to create; as He, later, took *human* form (flesh) to redeem. Hence "creation" and "redemption" combined in Christ (Rev. 4. 11; 5. 9). Man created in His likeness: that in which He appeared to the patriarchs and to Joshua (5. 13) was not temporary, or assumed for the moment, but was permanent.
His way. As distinct from His "works" (Ps. 103. 7).
Before. To this must be referred Eph. 1. 4, and Col. 1. 17. Three times we have "*before* the foundation (or disruption, Gen. 1. 2. See note on Matt. 13. 35) of the world" (John 17. 24. Eph. 1. 4, and 1 Pet. 1. 20). Cp. the expression "*from* (or, *since*) the foundation of the world", seven times (Matt. 13. 35; 25. 34. Luke 11. 50. Heb. 4. 3; 9. 26. Rev. 13. 8; 17. 8). See note on Matt. 13. 35. The former has to do with the "Church", the latter with the "Kingdom"; the former with God's "purpose", the latter with His "counsels".

23-29 (P, above). BEFORE CREATION.
(*Repeated Alternation and Introversion.*)

P | j¹ | k | 23. Before the earth.
l | 24. Before the seas.
j² | 25, 26. Before the earth.
j³ | 27. When the heavens.
k | 28, 29-. When the seas.
j⁴ | -29. When the earth.

23 set up = founded. Heb. *naṣaḳ*, as in Ps. 2. 6, "set".
from everlasting = from the outset of the ages. Cp. Heb. 11. 3.

24 brought forth. Same root as Job 15. 7; 39. 1. Ps. 29. 9; 51. 5. Isa. 45. 10; 51. 2; 66. 8. Heb. *ḥūl*. Not the same word as in *v.* 30.

25 settled. Cp. Ps. 104. 8. **26 earth.** Heb. *'eretz*. **the highest part:** or, the first atoms or particles. **world** = the habitable world. Heb. *tēbēl* (not *'ĕreṣ* = earth). The Talmud (*Taanith* fol. 10A) distinguishes *'ĕreṣ* as meaning the land of Israel, from the world as meaning *the outside lands*. Cp. Matt. 2. 20. **27 compass** = a circle, or vault. **28 clouds** = skies, or finer clouds. **deep** = abyss. **29 appointed** = fixed by statute, or marked out. **30 I was by** = I became beside Him. John 1. 1. See note on "was", Gen. 1. 2. **by** = close by. **as one brought up with Him** = as one constantly with Him, or under His constant care. Heb. *'āmōn*, from root *'āman* = to be constant or steady, and denoting: (1) The making constant or steady (Ex. 17. 12). (2) The being constant, as a river (Isa. 33. 16. Jer. 15. 18); as a house (2 Sam. 7. 16. Isa. 7. 9); of words (Gen. 42. 20); of a prophet (1 Sam. 3. 20); an allowance (Neh. 11. 23). (3) The stability or faithfulness (Deut. 32. 20. Isa. 65. 16. Jer. 51. 15); hence "Amen", affirming and confirming assent. (4) Of the constant and steady care of a nurse, &c. (Est. 2. 7, 20. 2 Kings 10. 1, 5. Isa. 60. 4; 66. 12. Lam. 4. 5). (5) Of the constant and steady resting of the mind as trusting, relying, or depending upon (Gen. 15. 6; 45. 26. Ex. 4. 5. Deut. 28. 66. Judg. 11. 20). (6) Of the constant, steady hand required in a cunning workman (Song 7. 1 = hands of steadiness, meaning work not hastily done. The R.V. rendering of 8. 30, "a master workman", is made on insufficient ground). **Rejoicing.** Cp. *v.* 31.

P (p. 875)
31 [30] Rejoicing in °the habitable part of His earth;
And my delights *were* with the sons of° men.

C (p. 874)
32 Now therefore hearken unto me, O ye °children:
For °blessed *are they that* keep my ways.
33 Hear instruction, and be wise,
And refuse it not.
34 [32] Blessed *is* the [31] man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
35 For whoso findeth me °findeth life,
And shall obtain °favour of [13] the LORD.
36 But he that °sinneth against me wrongeth his own °soul:
All they that hate me °love death.

D E
9 °Wisdom hath builded her house,
She hath hewn out her seven pillars:
2 She hath killed her beasts; she hath °mingled her °wine;
She hath also furnished her table.
3 She hath °sent forth her °maidens: °she crieth
Upon the °highest places of the city,

F
4 Whoso *is* °simple, let him turn in hither:
As for him that wanteth °understanding, she saith to him,
5 Come, eat of my °bread,
And drink of the [3] wine *which* I have [2] mingled.
6 °Forsake the °foolish, and °live;
And go in the way of understanding.

G
7 °He that reproveth a scorner getteth to himself shame:
And he that rebuketh a °wicked *man getteth* himself a blot.
8 °Reprove not a scorner, lest he °hate thee:
Rebuke a wise man, and °he will love thee.
9 Give °*instruction* to a wise *man*, and he will be yet wiser:
Teach a just *man*, and he will increase in learning.

H
10 The fear of °the LORD *is* °the beginning of °wisdom:
And °the knowledge of °the holy *is* °understanding.
11 For by me thy days shall °be multiplied,
And the years of thy life °shall be increased.
12 If thou be wise, thou shalt be wise for thyself:
But *if* thou scornest, thou alone shalt bear *it*.

B[5] Q (p. 876)
13 °A foolish woman *is* clamorous:
She is [4] simple, and knoweth °nothing.

R S
14 For she sitteth at the °door of her house,
On a seat in the [3] high places of the city,

T
15 To call passengers
°Who go right on their ways:

Q
16 Whoso *is* [4] simple, let him turn in hither:
And *as for* him that wanteth [4] understanding, she saith to him,

R T
17 "Stolen waters are sweet,
And bread *eaten* in secret is pleasant."

S
18 But he knoweth not that °the dead *are* there;
And that her guests *are* in the depths of °hell.

31 the habitable part of His earth. Heb. *tēbēl 'arets*. See note on "world", *v.* 26.
men. Heb. *'ādām*. Ap. 14. I. Cp. Gen. 2. 19; 3. 8, 21. Made in His image. Gen. 1. 26, 27.
32 children = sons.
blessed = happy. See note on 3. 13.
35 findeth life: i.e. resurrection life, and life eternal. Cp. John 3. 36. 1 John 5. 12. See note on Lev. 18. 5.
favour = as shown in Rom. 6. 23.
36 sinneth. Heb. *chāṭā'*. Ap. 44. i.
soul. Heb. *nephesh*. Ap. 13.
love death = live and act so as to lose life. Fig. *Metonymy* (of Cause), Ap. 6.

9. 1 Wisdom. Pl. as in 1. 20; 9. 1; and 14. 1.
2 mingled. Cp. Isa. 5. 22. Not with water but with spices. **wine.** Heb. *yayin*. Ap. 27. I.
3 sent forth her maidens. An Eastern custom. In N.T. the invitation was carried by menservants (Matt. 22. 3. Luke 14. 17).
maidens = or young persons (masc. or fem.) Heb. *na'ar*. **she crieth**: or, each to cry.
highest places. Cp. 1 Sam. 10. 5, 10, &c.
4 simple. See note on 1. 4.
understanding. Heb. "heart". Put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.
5 bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for all kinds of food.
6 Forsake, &c. Illustrations: Moses (Heb. 11. 24-27); Caleb and Joshua (Num. 13. 30-33; 14. 6-9, 38); Rahab (Josh. 2. 9-13; 6. 25. Heb. 11. 31); Ruth (1. 16; 2. 11, 12); Dionysius and Damaris (Acts 17. 34); Ephesians (Acts 19. 19. Eph. 2. 13); members of Nero's household (Phil. 1. 13; 4. 22).
foolish = heartless. Heb. *pᵉthī* (masc. pl.). Not either of the three words in *v.* 13 or 1. 7, but the same word as in *v.* 4.
live: i.e. live for ever. See note on Lev. 18. 5.
7 He that reproveth, &c.: *vv.* 7-12 not "out of their proper context". See the Structure on p. 874.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
8 Reprove not a scorner, &c. Illustrations: Joseph (Gen. 37. 2); the Prophet (2 Chron. 25. 16); Jews (Isa. 36. 21); the Baptist (Matt. 14. 1-10).
hate thee. We *condemn* one who has wronged us, and he condemns us. God's plan is to *convict* and make the sinner condemn himself.
he will love thee. Illustrations: Nathan (2 Sam. 12. Cp. 1 Chron. 3. 5 and 1 Kings 1. 32-34); the two disciples (Luke 24. 25, 29); Peter (John 21. 17); Peter (Gal. 2. 11-14. Cp. 2 Pet. 3. 15).
9 instruction, or supply "a hint".
10 the LORD. Heb. Jehovah. Ap. 4. II.
the beginning: not the end. See note on 1. 7.
wisdom. See note on 1. 2.
the knowledge, &c. Not departing from evil from policy, but hating it (8. 13).
the holy = the Holy One. (Pl. of majesty.)
understanding = discernment. See note on 1. 2.
11 be multiplied = become great [in importance or usefulness]. Not necessarily "many" in number.
shall be increased: i.e. in importance. Not necessarily in number. See note on 3. 16.

9. 13-18 (**B**[5], p. 865). THE FOOLISH WOMAN.
(*Alternation and Introversion.*)

B[5] Q | 13. Her call.
R | S | 14. From high places.
T | 15. From the right way.
Q | 16. Her call.
R | T | 17. To the wrong way.
S | 18. To the lowest place.

13 A foolish woman. The contrast is with *v.* 1. Heb. *kᵉsīl*. See note on 1. 7. **nothing** = nothing whatever.
14 door = entrance.
15 Who go right, &c. = passing on their way, or [To call them] that go straightforward, &c.
18 the dead = Rephaim. (No Art.) See Ap. 25.
hell = Sheol. Ap. 35.

C U¹ W¹ (p. 877)

10 °The proverbs of Solomon.
°A wise son maketh a glad father:
But °a foolish son *is* the heaviness of his mother.
2 Treasures of °wickedness °profit nothing:
But °righteousness delivereth from °death.
3 °The LORD °will not suffer the °soul of °the righteous to famish:
But He °casteth away the substance of °the wicked.
4 He becometh °poor that dealeth *with* a °slack hand:
But the hand of the diligent maketh rich.
5 He that° gathereth in summer *is* a wise son:
But he that °sleepeth in harvest *is* a son that causeth shame.
6 °Blessings *are* upon the ° head of °the just:
But °violence covereth the mouth of [3]the wicked.
7 °The memory of [6]the just *is* blessed:
But ° the name of [3] the wicked shall rot.
8 The wise in heart °will receive commandments:
But °a prating fool shall fall.
9 He that walketh° uprightly walketh surely:
But he that perverteth his ways shall be known.
10 He that winketh with the eye causeth sorrow:
But a [8]prating fool shall fall.
11 The °mouth of a righteous *man is* a well of life:
But [6]violence covereth the mouth of the [3]wicked.
12 °Hatred stirreth up strifes:
But ° love covereth all ° sins.
13 In the ° lips of him that hath understanding wisdom is found:
But a rod *is* for the back of him that is void of ° understanding.
14 Wise *men* lay up knowledge:
But the [11]mouth of the °foolish *is* near destruction.
15 The rich man's wealth *is* °his strong city:
The °destruction of the °poor *is* their °poverty.
16 The labour of [3]the righteous *tendeth* to life:
The °fruit of °the [3]wicked to °sin.

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10. 1—19. 19 (C, p. 864). PROVERBS BY SOLOMON. FOR ALL. Third Person ("HE", "HIM", "THEY"). (*Division.*)

C | U¹ | 10. 1—15. 33. The Pious and the Ungodly. With reference to others. Their lots in life. (Chiefly Antithetic.)
C | U² | 16. 1—19. 19. The Pious and the Ungodly. With reference to God. Their life and character. (Chiefly Synthetic.)

10. 1—15. 32 (U¹, above). THE PIOUS AND THE UNGODLY. WITH REFERENCE TO OTHERS. (*Division.*)

U¹ | W¹ | 10. 1–32. Their Life and Conduct. (General.)
U¹ | W² | 11. 1—15. 33. Their advantages and disadvantages. (Particular.)

For all men; not for any special person, such as "MY SON". See the Structure, p. 864.

1 The proverbs of Solomon. This is the heading of a distinct class of Proverbs marked off by different authorship. All are in two lines, except 19. 7, which has three lines. They are miscellaneous, having self-developing connections, finding their reasons in what follows.

A wise son. Illustration: Joseph (Gen. 47. 12. Cp. 48. 2).

a foolish son. Heb. *kᵉsīl*. See note on 1. 7. Illustration: Esau (Gen. 26. 34, 35; 27. 45, 46).

2 wickedness = lawlessness. Heb. *rāshaʿ*. Ap. 44. x.

profit nothing. Illustrations: Rehoboam (2 Chron. 12. 1-4, 9); Gehazi (2 Kings 5. 20–27. Prov. 21. 6); Nebuchadnezzar (Dan. 4. 31, 33); Belshazzar (Dan. 5); the Rich Fool (Luke 12. 20, 21. Cp. 16. 23, 24). Cp. Prov. 11. 28.

righteousness delivereth, &c. Illustrations: Daniel (6. 22–30; 6. 22. Cp. Prov. 13. 6); Noah (Gen. 7. 1. Heb. 11. 7).

death. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the things which lead to death.

3 The LORD. Heb. Jehovah. Ap. 4. II.

will not suffer, &c. Illustrations: Elijah (1 Kings 17); David (2 Sam. 17. 27–29).

soul. Heb. *nephesh*. Ap. 13.

the righteous = a righteous one.

casteth away = repel, &c. Illustrations: Israel (Judg. 6. 1-4); Samaria (1 Kings 18. 2. 2 Kings 6. 5); Jerusalem (Lam. 5. 10. Zeph. 1. 18); the Chaldeans (Hab. 2. 8).

the wicked = lawless ones. Heb. *rāshāʿ*. Ap. 44. x.

4 poor = needy. Heb. *rūsh*. See note on 6. 11.

slack = deceitful. As in 12. 24. Ps. 52. 2; 120. 2. Hos. 7. 16. Mic. 6. 12.

5 gathereth in summer, &c. Illustrations: Isaac (Gen. 18. 19); Joseph (Gen. 47. 12); Timothy (2 Tim. 3. 15. Acts 16. 1, 2).

sleepeth in harvest. Cp. 24. 30–34.

6 Blessings: not simply good things, but good things bestowed by another.

head. Put by Fig. *Synecdochē* (of Part), Ap. 6, for the whole person.

the just = a just one.

violence, &c.: or, the mouth of lawless ones conceal violence.

7 The memory = What is remembered of him; not what he remembers; see Ps. 146. 4. Illustrations: Elisha (2 Kings 13. 21); Jehoiada (2 Chron. 24. 15, 16); the woman (Mark 14. 9); Mary (Luke 1. 28, 48); Dorcas (Acts 9. 36, 39. Cp. Prov. 22. 1); Antipas (Rev. 2. 13).

the name, &c. Illustrations: Balaam (2 Pet. 2. 15. Jude 11. Rev. 2. 14); Ahaz (2 Chron. 28. 22); Athaliah (2 Chron. 24. 7); Herod (Acts 12. 22, 23. Cp. Ps. 9. 16).

8 will receive, &c. Illustrations: Abraham (Gen. 22. Heb. 11. 8, 17); David (2 Sam. 7); widow (1 Kings 17. 10–16); Rechabites (Jer. 35. 6–10. Cp. Prov. 23. 22).

a prating fool = a fool (Heb. *ʾĕvīl*. See note on 1. 7) of lips: lips put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them. Illustrations: Korah, &c. (Num. 16); Diotrephes (3 John 9, 10). Cp. 2 Pet. 2. 10. Jude 10, 13.

9 uprightly = in integrity.

11 mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.

12 Hatred stirreth up strifes. Illustrations: Ishmael (Gen. 21. 9–14. Gal. 4. 29); Jews (Acts 13. 50; 14. 2–4; 17. 5, 13).

love covereth. The opposite action. Cp. 1 Cor. 13. 4. Illustrations: Joseph (Gen. 40. 15. Cp. 45. 5–8. Prov. 17. 9; 19. 11); David (2 Sam. 1); Paul (Philemon); Christ (Matt. 26. 41. Mark 16. 7. John 20. 25–27; 21. 15–19, &c.).

sins. Heb. *pāshaʿ*. Ap. 44. ix.

13 lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.

understanding. Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.

foolish. Same word as in *v.* 8.

15 his strong city. Heb. city of his strength. Fig. *Antimereia*. Ap. 6.

destruction = that which destroys them. Fig. *Metonymy* (of Effect), Ap. 6.

poor = weak. Heb. *dal*. See note on 6. 11.

poverty = *rūsh*. See note on 6. 11.

16 fruit = produce.

the wicked = a lawless one.

sin. Heb. *chāṭaʾ*. Ap. 44. i.

W¹ (*cont.*)

17 He *is in* the way of life that keepeth instruction:
But he that °refuseth reproof °erreth.
18 He that hideth hatred *with* lying lips,
And he that uttereth a slander, *is* a [1] fool.
19 In the multitude of words there °wanteth not [12]sin:
But he that °refraineth his lips *is* wise.
20 The °tongue of [6]the just *is as* choice silver:
The heart of [3]the wicked *is* little worth.
21 The [13]lips of [3]the righteous °feed many:
But [8]fools die °for want of °wisdom.
22 The blessing of [3]the LORD, °it maketh rich,
And He addeth no sorrow with it.
23 *It is* °as sport to a [1]fool to do mischief:
°But a °man of °understanding hath °wisdom.
24 The fear of [3]the wicked, it shall come upon him:
But the desire of °the righteous °shall be granted.
25 °As the whirlwind passeth, so *is* [3]the wicked no *more:*
But [3]the righteous *is* °an everlasting foundation.
26 As vinegar to the teeth, and as °smoke to the eyes,
So *is* the sluggard to them that send him.
27 °The fear of [3]the LORD °prolongeth days:
But the years of [3]the wicked shall be °shortened.
28 °The °hope of [24]the righteous *shall be* gladness:
But the °expectation of [3]the wicked shall perish.
29 The way of [3]the LORD *is* strength to °the upright:
But °destruction *shall be* to the workers of °iniquity.
30 [3]The righteous shall never be °removed:
But [3]the wicked shall not inhabit the °earth.
31 The mouth of [6]the °just °bringeth forth [23]wisdom:
But the °froward tongue shall be °cut out.
32 The [13]lips of [3]the righteous know what is acceptable:
But the mouth of [3]the wicked *speaketh* °frowardness.

W² X¹ (p. 878)

11 °A false balance *is* °abomination to °the LORD:
But a just °weight *is* His delight.
2 °*When* pride cometh, then cometh shame:
°But with the lowly *is* °wisdom.
3 The °integrity of °the upright shall guide them:
But the °perverseness of °transgressors shall destroy them.

17 refuseth. Some codices read "hateth".
erreth = leadeth astray.
19 wanteth not sin = lacketh not sin. Illustrations: Job (32. 2; 34. 5, 12; 35. 16; 42. 3); Job's friends (32. 3; 42. 7, 8); the widows (1 Tim. 5. 13). Of the "Twelve", the one who spake most (Peter) erred most (Matt. 16. 22; 26. 74).
refraineth = restraineth. Illustrations: Eleazar (Gen. 24. 21. Cp. Prov. 4. 26; 15. 28); Aaron (Lev. 10. 3); Saul (1 Sam. 10. 27. Cp. Prov. 11. 12).
20 tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
21 feed = shepherd: i.e. instruct. Illustrations: Job (4. 3, 4; 29. 21, 22); David (Ps. 78. 70–72); Peter (Acts 4. 1–4); Philip (Acts 8. 5–8); Paul and Barnabas (Acts 11. 26; 14. 22–28); Judas and Silas (Acts 15. 32, 33).
for = through.
wisdom: Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.
22 it = itself: i.e. the uttered blessing, like the "words of the wise".
23 as sport. A.V. of 1611 read "as a sport".
But. Supply Fig. *Ellipsis* (Ap. 6), "But [to exercise] wisdom [is as sport] to a man of understanding".
man. Heb. *'ĭsh.* Ap. 14. II.
understanding . . . wisdom. See note on 1. 2.
24 the righteous = righteous ones.
shall be granted. Illustrations: Hannah (1 Sam. 1. 20); Esther (4. 16; 8. 15–17); Daniel (2. 16–23); Simeon (Luke 2. 25–30).
25 As the whirlwind passeth, &c. Illustrations: Gen. 7. 21–23 (cp. Matt. 24. 37–39. Luke 17. 26, 27); Elah (1 Kings 16. 7–10); Sennacherib (2 Kings 19. 35–37).
an everlasting foundation. Cp. Matt. 7. 24–27.
26 smoke. In Eastern tents and houses, wood or charcoal fires, and no chimneys.
27 The fear of the LORD. See note on 1. 7.
prolongeth days = increaseth days; not necessarily in number, but in greater value and importance.
shortened = cut down, or made little, as in Isa. 50. 2; 59. 1. Mic. 2. 7. Num. 11. 23; 21. 4 (discouraged). Judg. 10. 16 (grieved); 16. 16 (vexed). Job 21. 4 (troubled). Zech. 11. 8 (loathed). Ps. 102. 23, where it refers to affliction, not to continued living.
28 The hope of the righteous, &c. Illustrations: Abraham (Rom. 4. 18–20); Joseph (Ps. 105. 17–21); Hezekiah (Ps. 126); Daniel (6. 10).
hope. Heb. *yāḥal* = an unlikely hope.
expectation = confidence. Heb. *tiḳvah* = a likely hope. Illustrations: Goliath (1 Sam. 17. 44, 51); Athaliah (2 Kings 11. 1–16); Sennacherib (2 Kings 19. 23, 37. 2 Chron. 32. 21); Herod (Matt. 2. 16).
29 the upright = an upright one.
destruction = ruin. Illustrations: Saul (1 Chron. 10. 13, 14. Prov. 11. 3); Jeroboam (1 Kings 14. 7–11. Isa. 50. 11). **iniquity.** Heb. *'āven.* Ap. 44. iii.
30 removed = moved, or shaken.
earth: or land [of promise].
31 just = righteous, as in *vv.* 30, 32.
bringeth forth: i.e. as a plant.
froward. See note on 2. 12.
cut out = cut off as unproductive. [perverseness.
32 frowardness. See note on 2. 12. Here pl. = great

11. 1—15. 33 [For Structure see next page].

11. 1-31 (X¹, p. 879). WITH REFERENCE TO ONE'S NEIGHBOURS.

1 A false balance = False balances. **abomination.** See note on 3. 32. **the LORD.** Heb. Jehovah. Ap. 4. II. **weight** = stone. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the weight it represents. This proverb is repeated three times (16. 11; 20. 10, 23). Cp. Lev. 19. 36. Deut. 25. 13–15, and Mic. 6. 11. There was a royal standard (2 Sam. 14. 26). **2 When pride cometh, then,** &c. Illustrations: Miriam (Num. 12. 10); Uzziah (2 Chron. 26. 16–21); Nebuchadnezzar (Dan. 4. 30); Moab (Zeph. 2. 8, 10); Nineveh (Zeph. 2. 15). **But with the lowly,** &c. Illustrations: Joseph (Gen. 41. 16, 38, 39); Daniel (Dan. 2. 20, 21. Cp. Prov. 2. 6). **wisdom.** See note on 1. 2. **3 integrity,** &c. Illustrations: Joseph (Gen. 39. 4, 22, 23; 50. 25. Heb. 11. 22). **the upright** = upright ones. **perverseness,** &c. = slipperiness. Illustrations: Israel (Deut. 1. 43, 44); Balaam (Num. 22. 32; 31. 8); Hophni and Phinehas (1 Sam. 2. 25; 4. 11); Saul (1 Sam. 15. 23); Absalom (2 Sam. 15. 3–6; 18); Ahithophel (2 Sam. 17. 1–3, 23); Ahab (1 Kings 21. 25, 26; 22. 34, 37); Jews (Jer. 34. 8–22); Jerusalem (Ezek. 9. 9, 10). **trangsressors** = traitors. Heb. *bāgad* = faithless to covenant. Not the same word as in 16. 10; 26. 10; 28. 21; but the same as in all other passages in this book.

X¹ (*cont.*)

4 Riches profit not in °the day of wrath:
But righteousness °delivereth from death.
5 The righteousness of the °perfect shall direct his way:
But °the °wicked shall fall by his own °wickedness.
6 The righteousness of [3]the upright shall [4]deliver them:
But [3]transgressors shall be taken in *their own* °naughtiness.
7 When a [5]wicked °man dieth, *his* °expectation shall perish:
And the hope of unjust *men* perisheth.
8 °The righteous is °delivered out of trouble,
And [5]the wicked cometh in his stead.
9 An hypocrite with *his* °mouth destroyeth his neighbour:
But through knowledge shall °the just be [8]delivered.
10 °When it goeth well with the righteous, the city rejoiceth:
And °when °the wicked perish, *there is* shouting.
11 By the blessing of the upright the city is exalted:
But it is °overthrown by the [9]mouth of [10]the [5]wicked.
12 He that is void of °wisdom °despiseth his neighbour:
But a °man of understanding holdeth his peace.
13 °A talebearer revealeth °secrets:
But he that is of a faithful °spirit concealeth the matter.
14 Where no °counsel *is*, the people fall:
But in the °multitude of counsellers *there is* °safety.
15 He that is surety °for a stranger shall °smart *for it:*
And he that hateth suretiship °is sure.
16 A °gracious woman retaineth honour:
°And strong *men* retain riches.
17 The °merciful [12]man doeth good to °his own soul:
But *he that is* cruel °troubleth his own flesh.
18 [5]The wicked °worketh a °deceitful work:
But °to him that soweth righteousness *shall be* a sure reward.
19 °As righteousness *tendeth* to life:
So he that pursueth °evil *pursueth it* to his own death.
20 They that are of a froward heart *are* °abomination to [1]the LORD:
But *such as are* upright in *their* way *are* His delight.

11. 1—15. 33 (W², p. 877). THE PIOUS AND UNGODLY. THEIR ADVANTAGES AND DISADVANTAGES. (*Division.*)

W²	X¹	11. 1-31. With reference to one's Neighbours.
	X²	12. 1-28. With reference to Domestic and Public vocations.
	X³	13. 1-25. With reference to Temporal and Eternal good.
	X⁴	14. 1-35. With reference to Wise and Foolish; Rich and Poor; Masters and Servants.
	X⁵	15. 1-33. With reference to other relations in the religious sphere.

4 the day, &c. The day of [God's] wrath.
delivereth = rescueth. Heb. *nāṣal* here and in *v.* 9, but not in *vv.* 8, 9, or 21.
5 perfect = without blemish or blame. Heb. *tāmīm*: used of sacrifices.
the wicked . . . wickedness = a lawless one . . . lawlessness. Heb. *rāshā'*. Ap. 44. x. Not the same word as in *v.* 21.
6 naughtiness. See note on 6. 12.
7 man. Heb. *'ādām*. Ap. 14. I.
expectation shall perish. Illustrations: Balaam's (Num. 23. 10; 31. 8); Absalom's (2 Sam. 18. Cp. Prov. 20. 20). Cp. also Job 21. 7-13 and Ps. 73. 19. Luke 12. 16-20.
expectation. Heb. *ḳāvah*. See note on 10. 28.
8 The righteous = A righteous one.
delivered = drawn out, liberated with gentle effort. Heb. *ḥālaṣ*. The same word as in *v.* 9, but not the same as in *vv.* 4, 6, and 21. Illustrations: Mordecai and Haman (Est. 7. 9, 10); Daniel and his accusers (Dan. 6. 23, 24); Israel and Egyptians (Ex. 14, and Isa. 43. 3, 4).
9 mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is said by it.
the just = righteous ones.
10 When it goeth well, &c. Illustrations: Hezekiah (2 Chron. 29. 3-36; 30. 26); Nehemiah (Neh. 2; 6. 15; 8. 17); Mordecai (Est. 8. 15, 16).
when the wicked perish, &c. Illustrations: Pharaoh (Ex. 15); Sisera (Judg. 5); Athaliah (2 Kings 11. 20).
the wicked = wicked ones.
11 overthrown; or ruined.
12 wisdom. Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for sense.
despiseth = reproacheth: in contrast with the next line.
man. Heb. *'īsh*. Ap. 14. II.
13 A talebearer = He that goes about talebearing: or, a pedlar in scandal. Cp. Lev. 19. 16. Jas. 1. 26. Illustrations: Doeg (1 Sam. 21. 7; 22. 9, 10. Ps. 52. 2. Cp. Prov. 24. 28); the nobles of Judah (Neh. 6. 17-19).
secrets = a secret.
spirit. Heb. *rūach*. Ap. 9.
14 counsel: or helmsman.
multitude of counsellers. Provided they are really "counsellers". **safety** = salvation.
15 for a stranger, &c. Christ became surety for His People, and they were "strangers" (Eph. 2. 12); and He smarted for it, blessed be His Name! Heb. *zūr*, an apostate. See note on 5. 3.
smart for it = be sore broken. See Ps. 38. 8; 69. 20. **is sure** = is secure. Heb. *baṭaḥ*. Ap. 69. i.
16 gracious woman. Cp. the woman of Folly (9. 13). **And strong men**, &c. Sept. and Syr. read, "but the diligent". **17 merciful man** = man of lovingkindness, or grace. **his own soul** = his own self. Heb. *nephesh*. Ap. 13. Illustrations: the Kenites (1 Sam. 15. 6. Ecc. 11. 1); David (1 Sam. 30. 11-20); Jonathan (2 Sam. 9. 7; 21. 7); Job (Job 42. 10. Cp. Prov. 13. 2); the Centurion (Luke 7. 2-10); Cornelius (Acts 10. 4. Cp. Prov. 12. 14); the Maltese (Acts 28. 1-10). **troubleth**, &c. Illustrations: Cain (Gen. 4. 10-12); Joseph's brethren (Gen. 37; 42. 21); Adoni-bezek (Judg. 1. 6, 7); Agag (1 Sam. 15. 33); Haman (Est. 9. 25); Jonah (Jonah 4. 1-3); the miser (Ecc. 4. 8). **18 worketh**, &c. Pharaoh (Ex. 1. 20. Acts 7. 19). Caiaphas (John 11. 49, 50). Cp. Acts 8. 1, 4. **deceitful** = lie. Heb. *sheḳer*. The verb, adjective, and noun are the renderings of eight words in Proverbs: (1) *sheḳer* = a lie (11. 18; 20. 17; 31. 30); (2) *rāmāh* = cheating (12. 5, 17, 20; 14. 8, 25; 26. 19, 24); (3) *shāgāh* = wander, go astray (20. 1); (4) *kāzab* = fraud (23. 3); (5) *pāthāh* = delude (24. 28); (6) *nāshāh* (26. 26); (7) *'āthar*. See note on 27. 6; (8) *tōk*. See note on 29. 13. **to him . . . a sure reward.** Illustrations: Noah (Gen. 6. 22; 7. Heb. 11. 7); Abraham (Heb. 6. 15); Joseph (Gen. 37—41. Cp. Ps. 37. 4-6); Simeon (Luke 2. 25-32. Lam. 3. 25, 26); Paul (2 Cor. 1. 12. 2 Tim. 4. 7, 8). **19 As righteousness** = Thus righteousness. Heb. *kēn*. Sept. and Syr. read Heb. *ben*, A righteous son. **evil.** Heb. *rā'a'*. Ap. 44. viii. **20 abomination.** See note on 3. 32.

X¹ (cont.)

21 *Though* °hand *join* in hand, [5]the °wicked shall not be unpunished:
But the seed of °the righteous shall °be delivered.
22 *As* a °jewel of gold in a swine's snout,
So *is* a °fair woman which is without discretion.
23 The desire of [21]the righteous *is* only good:
But the [7]expectation of [10]the [5]wicked *is* wrath.
24 There is that scattereth, and yet increaseth;
And *there is* that withholdeth more than is meet, but *it tendeth* to °poverty.
25 The liberal °soul shall be °made fat:
And ḥe that watereth shall be watered also himself.
26 He that °withholdeth corn, the people shall curse him:
But blessing *shall be* upon the head of him that selleth *it*.
27 He that diligently seeketh good procureth favour:
But he that seeketh °mischief, it shall come unto him.
28 Ḥe that °trusteth in his riches shall fall
But [21]the righteous shall flourish as a branch.
29 He that troubleth his own house shall inherit °the wind:
And the °fool *shall be* servant to the wise of heart.
30 The fruit of [8]the righteous *is* a tree of life;
And he that °winneth [25]souls *is* wise.
31 Behold, [8]the righteous °shall be recompensed in the earth:
Much more [5]the wicked and °the sinner.

X² (p. 878)

12 Whoso loveth °instruction loveth knowledge:
But he that hateth reproof *is* brutish.
2 A good *man* obtaineth favour of °the LORD:
But a °man of °wicked devices °will He condemn.
3 A °man shall not be established by °wickedness:
But the root of °the righteous shall not be moved.
4 A °virtuous woman *is* a °crown to her husband:
But she that maketh ashamed *is* as rottenness in his bones.
5 The °thoughts of the righteous *are* °right:
But the °counsels of °the [2]wicked *are* °deceit.
6 The °words of [5]the [2]wicked *are* to lie in wait for blood:
But the mouth of °the upright shall deliver them.
7 [2]The [5]wicked are °overthrown, °and *are* not:
But the house of [3]the righteous shall stand.
8 A [2]man °shall be commended according to his °wisdom:
But he that is of a perverse heart °shall be despised.
9 °*He that is* despised, and hath a servant, *is* °better
Than he that honoureth himself, and lacketh bread.
10 A righteous *man* °regardeth the °life of his beast:
But the tender mercies of [5]the wicked *are* °cruel.

21 hand join in hand. Illustrations: the Babel builders (Gen. 11. 1–9); Korah (Num. 16); the Canaanite kings (Josh. 9. 1, 2); Adoni-zedek (Josh. 10); the Confederacy (Isa. 7. 1–16); the Ten Kingdoms (Rev. 19).
wicked. Not the same word as in *vv.* 5, 23, 31. Heb. *rā'a'*. Ap. 44. viii.
the righteous = righteous ones.
be delivered = escape. Not the same word as in *vv.* 4, 6, 8, 9. Heb. *mālat* = to slip away.
22 jewel = a nose-jewel, worn by women. See Gen. 24. 47. Isa. 3. 21. **fair** = beautiful.
23 Illustrated in *vv.* 24–31.
24 poverty = want. Heb. *ḥeṣer*. See note on 6. 11.
25 soul. Heb. *nephesh*. Ap. 13.
made fat = enriched. Illustrations: widow (1 Kings 17. 10, &c.); Shunammite (2 Kings 4. 8, 37); Publius (Acts 28. 7, 8). Cp. Phil. 4. 15.
26 withholdeth. Different from hoarding it in store as in Egypt (Gen. 41. 34–36; 53–57).
27 mischief. Heb. *rā'a'*. Ap. 44. viii.
28 trusteth = confideth. Heb. *bāṭaḥ*. Ap. 69. i.
29 the wind. Heb. *rūaḥ*. Ap. 9.
fool. Heb. *'ĕvīl*. See note on 1. 7.
30 winneth = taketh, or catcheth.
31 shall be recompensed in the earth. This was the promise for that Dispensation (Ps. 37), not for this. See 1 Pet. 4. 18 and Ap. 63. ix. Rightly divide the Dispensations, and all difficulties are removed.
the sinner = a sinner. Heb. *ḥāṭā'*. Ap. 44. i.

12. 1–28 (X², p. 878). WITH REFERENCE TO DOMESTIC AND OTHER VOCATIONS.

1 instruction = discipline, or correction.
2 the LORD. Heb. Jehovah. Ap. 4. II.
man. Heb. *'ĭsh*. Ap. 14, II.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
will He condemn: or will pronounce him guilty, as Job 40. 8. **3 man.** Heb. *ādām*. Ap. 14. I.
wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
the righteous = righteous ones.
4 virtuous = worthy. See 31. 10 and Ruth 31. 11.
crown. Always used of a bridal or royal crown.
5 thoughts = plans.
right = just (as to their character). Illustrations: David (1 Sam. 23. 9; 26. 8–11); Daniel (Dan. 1. 8; 6. 4); Nathanael (John 1. 47).
counsels = steerings, or directions. Illustrations: Korah (Num. 16); Jeroboam (1 Kings 12. 28. Cp. *v.* 26); the prophet of Beth-el (1 Kings 13. 18. Cp. Prov. 11. 9); Sanballat (Neh. 6. 2); Haman (Est. 3. 5, 6, 8); Ishmael (Jer. 40. 14); Herod (Matt. 2. 8, 16); Pharisees (Matt. 22. 15, 16); Judas (John 12. 4–6).
the wicked = lawless ones.
deceit = deception. Heb. *rāmah*. See note on 11. 18.
6 words. Heb. *dābar*. Ap. 73. x.
the upright = upright ones.
7 overthrown. Cp. Gen. 19. 21, 25, 29. 2 Sam. 10. 3. 1 Chron. 19. 3, &c.
and are not = there is nothing of them left.
8 shall be commended. Illustration: Joseph (Gen. 41. 39). **wisdom.** Heb. *sākal*. See note on 1. 2.
shall be despised. Illustrations: Hophni and Phinehas (1 Sam. 1. 3; 2. 17, 30); Nabal (1 Sam. 25. 2, 17. Cp. Prov. 28. 6); Judah (Jer. 4. 22, 30. Lam. 1. 8); lost son (Luke 15. 15, 16).
9 He that is despised, and hath = Better to be little noticed and have, &c. **better.** See note on 8. 11.
10 regardeth, &c. = knoweth. Illustrations: Jacob (Gen. 33. 13, 14); David (1 Sam. 17. 34, 35).
life = soul. Heb. *nephesh*. Ap. 13.
cruel. Illustrations: Nahash (1 Sam. 11. 1, 2); Pilate (Luke 23. 16).

X² (*cont.*)

11 He that tilleth his land °shall be satisfied with bread:
But °he that followeth vain *persons is* void of °understanding.
12 °The [2]wicked desireth °the net °of °evil *men:*
But the root of [3]the righteous °yieldeth *fruit.*
13 °The wicked is snared by the °transgression of *his* °lips:
But °the just °shall come out of trouble.
14 A [2]man shall be satisfied with good by the fruit of *his* mouth:
And the recompence of a [3]man's hands shall be rendered unto him.
15 The way of a °fool *is* right in his own eyes:
But he that hearkeneth unto counsel *is* wise.
16 A [15]fool's wrath °is °presently known:
But a prudent *man* °covereth °shame.
17 *He that* speaketh truth sheweth forth righteousness:
But a false witness [5]deceit.
18 There is that speaketh °like the °piercings of a sword:
But the °tongue of the wise °*is* health.
19 The °lip of truth shall be established for ever:
But a lying tongue *is* °but for a moment.
20 [5]Deceit *is* in the heart of them that imagine [12]evil:
But to the counsellers of peace *is* joy.
21 There shall °no evil happen to [13]the just:
But [5]the wicked shall be filled with °mischief.
22 Lying [19]lips *are* °abomination to [2]the LORD:
But °they that deal truly *are* His delight.
23 A prudent [3]man °concealeth knowledge:
But the heart of °fools proclaimeth [15]foolishness.
24 The hand of the diligent °shall bear rule:
But the slothful shall be under tribute.
25 °Heaviness in the heart of man maketh it °stoop:
But a good word °maketh it glad.
26 °The righteous °*is* more excellent than his neighbour:
But the way of [5]the wicked °seduceth them.
27 The slothful *man* °roasteth not that which he took in hunting:
But the °substance of a diligent [3]man *is* precious.
28 In the way of righteousness *is* °life;
And *in* the pathway *thereof there is* °no death.

11 shall be satisfied. Illustrations: Isaac (Gen. 26. 12); Jacob (Gen. 31. 40; 32. 10).
he that followeth, &c. Illustrations: Abimelech's followers (Judg. 9. Cp. Prov. 24. 21); Theudas (Acts 5. 36, 37).
understanding. Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for sense. Sept. adds: "He that delighteth himself in the drinking of wine shall leave his own stronghold a disgrace."
12 The wicked = a lawless one.
the net. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is caught in it.
of evil men: i. e. which evil men use.
evil. Heb. *rā'a'*. Ap. 44. viii: not the same word as in *vv.* 13, 21.
yieldeth = giveth [to others]: i. e. instead of taking them as prey.
13 The wicked = an evil man. Heb. *rā'a'*. Same word as "evil" in *v.* 12.
transgression. Heb. *pāsha'*. Ap. 44. ix.
lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them. Illustrations: Korah (Num. 16. 1–3, 31–35. Ps. 64. 8); the Amalekite (2 Sam. 1. 2–16); Adonijah (1 Kings 2. 23); Daniel's accusers (Dan. 6. 24); Jews (Matt. 27. 25).
the just = a righteous one.
shall come out, &c. Illustrations: Joshua and Caleb (Num. 14. 10, 24, 30); Esther and her People (Est. 7. 3; 8. 3–17; 9. 25); Peter (Acts 11. 2–18; 12. 3–18).
15 fool. Heb. *'ĕvil*. See note on 1. 7.
16 is = letteth itself be.
presently = immediately, at once, the same day. Illustrations: Jehoram (2 Kings 6. 31); Jezebel (1 Kings 19. 1, 2); Nebuchadnezzar (Dan. 3. 19); synagogue at Nazareth (Luke 4. 28).
covereth = concealeth.
shame = public ignominy. Fig. *Metonymy* (of Effect), Ap. 6, put for the affront which causes it. Illustrations: Gideon (Judg. 8. 2, 3. Cp. 8. 1); Hezekiah (Isa. 36. 21. Cp. Prov. 26. 4); David (1 Sam. 17. 29, 30. Cp. *v.* 28); Saul (1 Sam. 10. 27. Cp. 20. 30–33).
18 like the piercings, &c. Illustrations: Saul (1 Sam. 20. 30; and 18. 21. Cp. Ps. 57. 4, and Prov. 16. 27); Doeg (1 Sam. 22. 9–19); Jews (John 8. 48); Jeremiah (Lam. 3. 14. Heb. 11. 36).
piercings = stabs. Occurs only here.
tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
is health. Illustrations: Jethro (Ex. 18. 17–26); Abigail (1 Sam. 25. 24–33); the woman (2 Sam. 20. 16); Stephen (Acts 7. 59. Cp. 22. 20).
19 lip. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken. Illustration: Caleb and Joshua (Num. 14. 30, 38).
but for a moment. Illustrations: Ahab (1 Kings 22. 30, 37; Hananiah (Jer. 28. 2, 11. Cp. *vv.* 15–17); Gehazi (2 Kings 5. 22, 25, 27. Prov. 10. 9); Ananias (Acts 5. 5, 10. Prov. 21. 6).
21 no evil = nothing in vain. Heb. *'āven*. Ap. 44. iii.
mischief. Heb. *rā'a'*. Same word as "evil" in *vv.* 12, 20.
22 abomination, &c. See note on 3. 32.
they that deal truly are, &c. Some codices, with Sept., read "is" (sing.) = he that dealeth, &c.
23 concealeth knowledge. Illustrations: Samuel (1 Sam. 9. 27. Cp. 10. 16); Nehemiah (Neh. 6. 2, 3).
fools. Heb. *k'sīl*. See note on 1. 7. Not the same word as in *vv.* 15, 16. **24 shall bear rule.** Illustrations: Eleazar (Gen. 24. 2, 10); Joseph (Gen. 39. 4, 22); Jeroboam (1 Kings 11. 28). **25 Heaviness** = Anxiety (fem.). **stoop** = bowed down. Illustrations: Ezra (Ezra 9. 3—10. 6); Nehemiah (Neh. 1. 4); David (Ps. 40. 12); Jeremiah (Jer. 8. 18). **maketh,** &c. = maketh [the man] glad [by driving it (fem.), the anxiety (fem.), away]. **26 the righteous** = a righteous one. **is more excellent than his neighbour** = guideth his neighbour. **seduceth them** = leadeth them astray. The clauses are not "unrelated", nor is the text "corrupt beyond restoration", when properly translated. **27 roasteth not,** &c. = starteth not his game (see the Oxford Gesenius). **substance:** i. e. that which the diligent man "starts" and obtains is substantial. The proverb is not "humorous". **28 life:** i. e. life eternal. See note on Lev. 18. 5. **no death** = immortality. Or take *nethēbāh* (as in Judg. 5. 6. Isa. 59. 8) as denoting, with *derek*, no devious winding by-path. In this case we must read *'el*, "to", instead of *'al*, "no". This avoids the necessity of the italics.

X³ (p. 878)

13 A wise son *heareth* his father's °instruction:
But a scorner heareth not rebuke.
2 A °man shall °eat good by the fruit of *his* mouth:
But the °soul of the °transgressors *shall eat* violence.
3 He that keepeth his mouth keepeth his °life:
But he that openeth wide his lips shall have destruction.
4 The [2]soul of the sluggard desireth, and *hath* nothing:
But the [2]soul of °the diligent shall be made fat.
5 A righteous *man* °hateth lying:
But a °wicked *man* is loathsome, and °cometh to shame.
6 Righteousness keepeth *him that is* upright in the way:
But °wickedness °overthroweth °the sinner.
7 There is that °maketh himself rich, yet *hath* nothing:
There is that °maketh himself °poor, yet *hath* great riches.
8 The °ransom of a [2]man's [3]life *are* his riches:
But °the [7]poor heareth not rebuke.
9 The light of °the righteous °rejoiceth:
But the °lamp of °the [5]wicked shall be °put out.
10 Only °by pride cometh contention:
But with the °well advised *is* wisdom.
11 Wealth *gotten* by vanity shall be diminished:
But he that gathereth °by labour shall increase.
12 Hope °deferred °maketh the heart °sick:
But *when* the desire cometh, *it is* °a tree of life.
13 Whoso despiseth °the word °shall be destroyed:
But he that feareth the commandment °shall be rewarded.
14 The law of °the wise *is* a fountain of life,
To depart from the snares of death.
15 Good understanding °giveth favour:
But the way of [2]transgressors *is* °hard.
16 Every prudent *man* dealeth with knowledge:
But a °fool layeth open *his* °folly.
17 A [5]wicked messenger falleth into °mischief:
But a faithful ambassador *is* °health.
18 °Poverty and shame *shall be to* him that refuseth instruction:
But he that regardeth reproof shall be honoured.
19 The desire accomplished is sweet to the [2]soul:
But *it is* abomination to °fools to depart from °evil.
20 He that walketh with wise *men* °shall be wise:
But °a companion of [16]fools °shall be destroyed.

13. 1-25 (X³, p. 878). WITH REFERENCE TO TEMPORAL AND ETERNAL GOOD.

1 instruction = correction, or discipline.

2 man. Heb. *'īsh.* Ap. 14. ii.

eat = get his food: "eat" being put by Fig. *Metonymy* (of Effect), Ap. 6, for what is gained by effort.

soul. Heb. *nephesh.* Ap. 13.

transgressors = traitors, faithless ones. Heb. *bāgad*, as in *v.* 15; 2. 22; 11. 3, 6; 16. 10; 21. 18, &c.

3 life = soul. Heb. *nephesh.* Ap. 13.

4 the diligent = diligent ones.

5 hateth lying. Illustrations: Joseph (Gen. 46. 31-34); Samuel (1 Sam. 3. 18); Micaiah (1 Kings 22. 13, 14; Prov. 14. 5); Elihu (Job 32. 22); Hezekiah (Ps. 119. 29, 163); David (Ps. 101. 7); Agur (Prov. 30. 8); Jeremiah (Jer. 26. 1-15); John Baptist (Matt. 14. 4).

wicked = lawless one. Heb. *rāshā'.* Ap. 44. x.

cometh to shame. Illustrations: Jehoram (2 Chron. 21. 18, 19); Gehazi (2 Kings 5. 27. Prov. 20. 17); Jezebel (2 Kings 9. 35); Manasseh (2 Kings 21. 7-13. Prov. 17. 15); Herod (Acts 12. 21-23).

6 wickedness = lawlessness. Heb. *rāshā'.* Ap. 44. x.

overthroweth = subverteth.

the sinner = the sin offering. Heb. *chāṭā'* = sin. Always so rendered in Leviticus. Ap. 43. II. v.

7 maketh himself rich: i.e. or pretendeth to be rich. Heb. *'āshar.* The Hithpael occurs only here.

poor = needy. Heb. *rūsh.* See note on 6. 11.

8 ransom = covering. Heb. *kopher.*

the poor, &c.: i.e. poor [becometh he that] heeded not rebuke.

9 the righteous = righteous ones.

lamp . . . put out. May mean that his family or line will become extinct. **the wicked** = lawless ones.

10 by pride cometh contention = by pride only cometh, &c. Illustrations: Korah (Num. 16); men of Ephraim (Judg. 12. 1-6); Rehoboam (1 Kings 12); the Apostles (Luke 22. 24). **well advised:** or modest.

11 by labour = by the hand: "hand" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the labour effected by it.

12 deferred = protracted.

maketh . . . sick = enfeebleth. Illustrations: Abraham (Gen. 15. 2, 3); David (Ps. 42. 1-3); the Jews (Lam. 4. 17); the two disciples (Luke 24. 17, 21).

a tree of life. See Gen. 2. 9.

13 the word. Heb. *dābar* (no Art.). Ap. 73. x.

shall be destroyed. Illustrations: the world (Gen. 6. 1 Pet. 3. 20. 2 Pet. 2. 6); Israel (Deut. 28. 15-68); the lord (2 Kings 7. 2, 17-20); Joash (2 Chron. 24. 17-25); Amaziah (2 Chron. 25. 16-27. Prov. 15. 32); the priests and others (2 Chron. 36. 16); Jehoiakim (Jer. 26. 20-24); the Jews (Jer. 44. 17, 27).

shall be rewarded. Illustrations: Pharaoh's servants (Ex. 9. 20, 25); Amaziah (2 Chron. 25. 6-11); Ebed-melech (Jer. 39. 15-18). Contrast Josiah (2 Chron. 34. 27, 30) with Jehoiakim his son (Jer. 36. 23-30; 22. 18, 19).

14 the wise = a wise one.

15 giveth favour. Illustrations: Abraham (Gen. 23. 10, 11); Joseph (Gen. 39. 2); Joshua (Josh. 6. 27); David (1 Sam. 18. 14); Abigail (1 Sam. 25. 3, 18-34); Daniel (Dan. 1. 8, 9; 6. 3); Samuel (1 Sam. 2. 26. Prov. 22. 1).

hard = rough. This meaning may be substituted for its usual rendering "strong". See Gen. 49. 24. Ex. 14. 27. Num. 24. 21. Jer. 5. 15. Amos 5. 24. Mic. 6. 2, &c. Heb. *'ēythān.*

16 fool. Heb. *k^eṣīl.* See note on 1. 7.

folly. Heb. *'ĕvīl.* See note on 1. 7. Illustrations: Balaam (Num. 22. 29, 30); Ahasuerus (Est. 3. 10-15); Herod (Matt. 14. 7. Mark 6. 23).

17 mischief. Heb. *rā'a'.* Same word as "evil" in *v.* 19. Ap. 44. viii.

health = healing. Cp. 12. 18. **18 Poverty.** See note on "poor", *v.* 7. **19 fools.** Heb. *k^eṣīl.* See note on 1. 7. But some codices, with Sept. and Syr., read "lawless". **evil.** Heb. *rā'a'.* Ap. 44. viii. **20 shall be wise.** Illustrations: Uzziah (2 Chron. 26. 5); Joash (2 Chron. 24. 2); Ruth (1. 16); Elisha (2 Kings 2. 9); Andrew (John 1. 40, 41); Nathanael (John 1. 45-51). **a companion, &c.:** or he that feedeth (or entertaineth) fools shall be bankrupt. **shall be destroyed** = shall be broken.

X³ (*cont.*)

21 [19]Evil pursueth [6]sinners:
But to [9]the righteous good shall be repayed.
22 A °good *man* leaveth °an inheritance to his °children's children:
And the wealth of the [6]sinner *is* laid up for the just.
23 Much food *is* °*in* the tillage of the [7]poor:
But there is *that is* destroyed for want of judgment.
24 He that °spareth his rod hateth his son:
But he that loveth him °chasteneth him betimes.
25 °The righteous eateth to the satisfying of his [2]soul:
But the belly of [9]the [5]wicked shall want.

X⁴ (p. 878)

14 Every °wise woman °buildeth her house:
But °the foolish °plucketh it down with her hands.
2 He that walketh in his uprightness feareth °the LORD:
But *he that is* perverse in °his ways despiseth Him.
3 In the °mouth of [1]the foolish *is* a rod °of pride:
But the °lips of the wise shall °preserve them.
4 Where no °oxen *are*, the crib *is* clean:
But much increase *is* by the strength of the ox.
5 °A faithful witness will not lie:
But a false witness will utter lies.
6 A scorner °seeketh wisdom, °and *findeth it* not:
But knowledge *is* easy unto him that °understandeth.
7 Go from the presence of a °foolish °man,
°When thou perceivest not *in him* the lips of knowledge.
8 The °wisdom of °the prudent °*is* to understand his way:
But the [1]folly of [7]fools *is* °deceit.
9 [1]Fools °make a mock at °sin:
But among °the righteous *there is* °favour.
0 The heart knoweth °his own bitterness;
And °a stranger doth not intermeddle with his joy.
11 The house of °the wicked shall be overthrown:
But the °tabernacle of °the upright shall flourish.
12 There is a way which °seemeth right unto a [7]man,
But the end thereof °*are* the ways of death.
13 Even in laughter the heart °is sorrowful;
And the end of that mirth *is* heaviness.

22 good. Fig. *Anadiplōsis* (Ap. 6). Heb. text *v.* 21 ends with "good", which is repeated at the beginning of *v.* 22.

an inheritance. Not necessarily wealth; but a good name, &c.

children's = sons'. Illustrations: Jacob (Gen. 48. 15, 16, 20); Caleb (Num. 14. 24. Josh. 14. 14).

23 in the tillage of, &c.: i. e. with Jehovah's blessing.

24 spareth = withholdeth. Illustrations: Eli (1 Sam. 3. 13; 4. 11); David (2 Sam. 13. 39; 14. 25. 1 Kings 1. 6).

chasteneth him betimes = carefully seeketh correction (or discipline) for him: or, seeketh early, &c.

14. 1-35 (X⁴, p. 878). WITH REFERENCE TO WISE AND FOOLISH, RICH AND POOR, &c.

1 wise. Heb. *ḥokmoth* (see note on 1. 2), wisdoms, pl. (with verb in sing.) for emphasis. Fig. *Hypallage* (Ap. 6) = the true wisdom of women, which is put for the *wise* woman. The word is pointed as an Adjective by mistake. See notes on 1. 20; 9. 1; 14. 1.

buildeth = has built. Preterite tense, implying the outcome of past wisdom.

the foolish = a foolish woman. Heb. *'ĕvīl*. Same word as in *vv.* 3, 8, 9, 17, 18, 24, 29. Not the same word as in *vv.* 7, 8, 16, 24.

plucketh it down = will tear it down: future, because folly's present course is continuous to the end.

2 the LORD. Heb. Jehovah. Ap. 4. II.

his ways. It may mean Jehovah's ways: i. e. he who turns out of His ways becomes an apostate, like the "strange" woman.

3 mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.

of pride. Gen. of Possession, "pride's sceptre". See Ap. 17 (3). On the one side, we have "pride", prating, and punishment; on the other side, prudence, piety, and preservation.

lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.

preserve = guard.

4 oxen. While these were multiplied, horses were prohibited.

5 A faithful witness, &c. See Matt. 26. 60, 61; Rev. 1. 5.

6 seeketh = every scorner hath sought repeatedly. Note the past tense.

and findeth it not. Illustrations: the Pharisees (John 9. 29. Cp. 7. 52, and 1 Cor. 2. 14); Jews (Acts 13. 41, 45); Athenians (1 Cor. 1. 23; 2. 8).

understandeth = is discerning. Illustration: Ethiopian (Acts 8. 27-39).

7 foolish. Heb. *kᵉsīl*. See note on 1. 7. Same word as in *vv.* 16, 33; not the same word as in *vv.* 1, 3, 9, 17, 18, 29.

man. Heb. *'īsh*. Ap. 14. II.

When thou perceivest not = "And acknowledge not". Heb. *yādaʿ*, to know, as in *vv.* 10, 33, &c.

8 wisdom. Heb. *chokma*. See note on 1. 2.

the prudent = a prudent one. See note on "subtil", Gen. 3. 1.

is to understand. Not to vainly speculate about it, or to pry into the ways of others. **deceit** = lying. Heb. *rāmah*. See note on 11. 18. **9 make a mock.** The verb is singular, and probably the pl. "fools" means "A great fool makes a mock", &c. **sin** = guilt. The proper name for the trespass offering. Heb. *'āshām* (Ap. 44. ii.). Illustrations: the antediluvians (Luke 17. 26, 27. 1 Pet. 3. 20); Abner (2 Sam. 2. 14-17); Haman (Est. 3. 13-15. Prov. 29. 2); the Jews (Isa. 22. 13). **the righteous** = upright ones. **favour.** Those who offer the trespass offering, experience the Divine favour. **10 his own bitterness** = the bitterness of his soul (Heb. *nephesh*. Ap. 13). Illustrations: Hannah (1 Sam. 1. 8-13); Joab (2 Sam. 19. 5-7); the Shunammite (2 Kings 4. 27); Haman (Est. 5. 13); Job (Job 3); Herod (Mark 6. 16). **a stranger** = an apostate. Heb. *zūr*. See note on 2. 16; 5. 3. **11 the wicked** = lawless ones. Heb. *rāshāʿ*. Ap. 44. x. See notes on *v.* 32. **tabernacle** = tent, or dwelling. Heb. *'ohel*. Ap. 40. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the dwellers therein. **the upright** = upright ones (as in *v.* 9). **12 seemeth right** = is pleasing. It only "seems" right. Illustrations: Jeroboam (1 Kings 12. 27-33; 14. 7-11. Cp. Prov. 3. 7); Josiah (2 Chron. 35. 20-24); Jews (Acts 13. 50; John 16. 2. Cp. Paul, Phil. 3. 4-7, and 1 Tim. 1. 13). **are** = is. **13 is:** i. e. may be. Illustrations: Nabal (1 Sam. 25. 36, 37); Solomon (Ecc. 2. 2); Belshazzar (Dan. 5. 1-6, 30); Israelites (Amos 6. 3-7); Babylon (Rev. 18. 7, 8).

X⁴ (*cont.*)

14 The backslider in heart shall be °filled with his own ways:
And a good [7]man *shall be satisfied* °from himself.
15 The simple believeth every °word:
But [8]the prudent *man* looketh well to his going.
16 A wise *man* feareth, and departeth from °evil:
But the [7]fool °rageth, and is °confident.
17 *He that is* soon angry dealeth [1]foolishly:
And a [7]man of °wicked devices is hated.
18 The simple inherit [1]folly:
But °the [8]prudent are crowned with knowledge.
19 °The evil bow before the good;
And [11]the wicked at the gates of °the righteous.
20 °The poor is hated even of his own neighbour:
But °the rich *hath* many friends.
21 He that despiseth his neighbour °sinneth:
But he that °hath mercy on °the poor, °happy *is* he.
22 Do they not err that devise [16]evil?
But °mercy and truth *shall be* to them that devise good.
23 In all labour there is profit:
But the talk of the lips *tendeth* only to penury.
24 The crown of the wise *is* their riches:
But the [1]foolishness of [7]fools *is* [1]folly.
25 A true witness delivereth °souls:
But a [8]deceitful *witness* speaketh lies.
26 In °the fear of [2]the LORD *is* °strong confidence:
And His °children shall have a place of refuge.
27 [26]The fear of [2]the LORD *is* a fountain of life,
To °depart from the snares of death.
28 In the multitude of people *is* the king's honour:
But in the want of people *is* the destruction of the prince.
29 *He that is* slow to wrath *is* of great °understanding:
But *he that is* °hasty of °spirit exalteth [1]folly.
30 A sound heart *is* the life of the flesh:
But envy the rottenness of the bones.
31 He that oppresseth °the poor reproacheth °his Maker:
But he that honoureth Him [21]hath mercy on °the poor.
32 °The wicked is °driven away in his °wickedness:
But [19]the righteous °hath hope in his death.
33 [8]Wisdom resteth in the heart of him that hath understanding:
°But *that which is* in the midst of [7]fools is made known.
34 Righteousness °exalteth a nation:
°But [21]sin *is* a reproach to any °people.
35 The king's favour *is* toward a wise servant:
But his wrath is *against* him that causeth shame.

X⁵ (p. 878)

15 A soft answer °turneth away wrath:
But °grievous words stir up anger.
2 The tongue of °the wise useth knowledge aright:

14 filled = satisfied.
from himself. Ginsburg thinks, "from his own doings." Cp. Jer. 17. 10.
15 word: or thing. **16** evil. Heb. *rā'a'*. See Ap. 44. viii.
rageth = rusheth on.
confident. Heb. *baṭaḥ*. Ap. 69. i.
17 wicked devices = deep schemes or intrigues.
18 the prudent = prudent ones.
19 The evil = evil ones. Heb. *rā'a'*. Ap. 44. viii.
the righteous = a righteous one.
20 The poor = A needy one. Heb. *rūsh*. See note on 6. 11.
the rich = a rich man.
21 sinneth. Heb. *ḥāṭa'*.
hath mercy on = is gracious to.
the poor = an afflicted one. Heb. *'ānāh*. See note on 6. 11.
happy. See note on 3. 13.
22 mercy = lovingkindness, or grace.
25 souls. Heb. *nephesh*. Ap. 13.
26 the fear of the LORD. See note on 1. 7.
strong confidence. Illustrations: Abraham (Gen. 22. 3-10. Heb. 11. 19); David (1 Sam. 30. 6); Hezekiah (2 Chron. 32. 7, 8, 22); Shadrach and others (Dan. 3. 17, 25, 27. Isa. 43. 2); Habakkuk (Hab. 3. 17-19); Peter (Acts 12. 6. Prov. 3. 24); Paul (2 Tim. 4. 6-8).
children = sons.
27 depart from = avoid.
29 understanding = discernment. Heb. *t^ebūnāh*. See note on 1. 2.
hasty of spirit. Illustrations: Rehoboam (1 Kings 12. Cp. *v.* 16, above); Jehoram (2 Kings 5. 7); Jonah (Jonah 4. 8, 9); Martha (Luke 10. 40).
spirit. Heb. *rūaḥ*. Ap. 9.
31 the poor = a weak one. Heb. *dal*. See note on 6. 11.
his Maker. An ancient title found in the book of Job (Job 35. 10), also in Prov. 17. 5; just as we speak of the "Creator". Used here because He is the Maker of the weak as well as the strong. We meet with it again in Isa. 17. 7; 51. 13; 54. 5. Not "confined to the later literature of Judaism".
the poor = a humble one. Heb. *'ebyōn*. See note on 6. 11.
32 The wicked = A lawless one. Heb. *rāshā'*. Ap. 44. x.
driven away in his wickedness = thrust down in his evil-doing. Illustrations: Dathan (Num. 16. 33); Israel (Ex. 32. 28. 1 Cor. 10. 7); Balaam (Num. 31. 8, 10. Rev. 2. 14). Canaanites (Josh. 2. 9; 5. 1; 10. Deut. 9. 5); Hophni and Phinehas (1 Sam. 4. 11); Baal's prophets (1 Kings 18. 40); Belshazzar (Dan. 5. 2-6, 30).
wickedness = lawlessness, as above.
hath hope in his death. Illustrations: Jacob (Gen. 49. 18); Joseph (Gen. 50. 24, 25. Heb. 11. 22); David (2 Sam. 23. 5. Ps. 17. 15); Stephen (Acts 7. 55, 60); Paul (2 Tim. 4. 6-8); Peter (2 Pet. 1. 14, 16; 3. 13).
33. But, &c. The verb being fem. may refer to "wisdom". If so we may render "and [even] in the midst of fools will make itself known".
34 exalteth ... But, &c. Illustrations: Deut. 4. 6; 28; 1 Kings 9. 7-9; 2 Chron. 15. 3, 5, 6; cp. Josh. 1. 8; 10. 42; 23. 14 with Judg. 1; 2, &c.; cp. 2 Chron. 17. 2-5, 10, 11, and 2 Kings 18. 7 with 2 Kings 16. Cp. the Canaanites (Lev. 18. 24-30); Egypt (Ex. 12. 12. Ezek. 29. 1-15); Amalekites (Ex. 17. 16. 1 Sam. 15); Babylon (Isa. 14. 4-23. Isa. 47. 6-15); Moab (Isa. 16. 6, 7); Tyre (Ezek. 28. 2-8. Isa. 23. 1-9): Nineveh (Zeph. 2. 13-15).
people = peoples.

15. 1-32 (X⁵, p. 878). WITH REFERENCE TO OTHER RELATIONS IN THE RELIGIOUS SPHERE.

1 turneth away wrath. Illustrations: Aaron (Lev. 10. 16-20); Reubenites (Josh. 22. 15-34); Gideon (Judg. 8. 1-3. Prov. 15. 18); Hannah (1 Sam. 1. 15, 17); Abigail (1 Sam. 25. 23, &c.).
grievous = bitter, cutting, violent, &c. Illustrations: the Ephraimites (Judg. 12. 1-4); men of Israel and Judah (2 Sam. 19. 41-43. Prov. 30. 33); Saul and Jonathan (1 Sam. 20. 30-34); Rehoboam (2 Chron. 10. 13-16. Prov. 26. 21); Eliphaz (Job 22. 5, &c.); Paul and Barnabas (Acts 15. 39).
2 the wise, &c. = wise ones will use.

X[5] (*cont.*)

But the mouth of ° fools poureth out ° foolishness.
3 The eyes of ° the LORD *are* ° in every place,
° Beholding ° the evil and ° the good.
4 ° A wholesome tongue *is* a ° tree of life:
But perverseness therein *is* a breach in the ° spirit.
5 ° A fool despiseth his father's instruction:
But he that regardeth reproof is ° prudent.
6 In the house of ° the righteous *is* much ° treasure:
But in the revenues of [1] the wicked is trouble.
7 The lips of the wise disperse knowledge:
But the heart of the ° foolish *doeth* not so.
8 The sacrifice of ° the wicked ° *is* an abomination to [3] the LORD:
But the prayer of ° the upright *is* His delight.
9 The way of [8] the wicked [8] *is* an abomination unto [3] the LORD:
But He loveth him that followeth after righteousness.
10 Correction ° *is* grievous unto him that forsaketh the way:
And he that hateth reproof shall die.
11 ° Hell and destruction *are* before [3] the LORD:
How much more then the hearts of the ° children of ° men?
12 A scorner ° loveth not one that reproveth him:
Neither will he go unto the wise.
13 A ° merry heart maketh a cheerful countenance:
But by sorrow of the heart the [4] spirit is broken.
14 The heart of him that hath ° understanding ° seeketh knowledge:
But the mouth of [2] fools feedeth on [2] foolishness.
15 All the days of the ° afflicted *are* ° evil:
But he that is of a ° merry heart *hath* a continual feast.
16 ° Better *is* little with ° the fear of [3] the LORD
Than great treasure and trouble therewith.
17 [16] Better *is* a dinner of herbs where love is,
Than a stalled ox and hatred therewith.
18 A wrathful ° man stirreth up ° strife:
But *he that is* slow to anger appeaseth strife.
19 The way of the slothful *man is* as an hedge of thorns:
But the way of ° the righteous *is* ° made plain.
20 A wise son maketh a glad father:
But a foolish [11] man despiseth his mother.
21 [5] Folly *is* joy to *him that is* destitute of ° wisdom:
But a [18] man of [14] understanding walketh uprightly.
22 Without counsel purposes are disappointed:
But in the multitude of ° counsellers ° they are established.
23 A [18] man hath joy by the answer of his mouth:
And a word *spoken* ° in due season, how good *is it!*
24 The way of life *is* ° above to ° the wise,
That he may depart from [11] hell beneath.
25 [3] The LORD will destroy the house of the proud:
But He will establish the ° border of the widow.

fools. Heb. *kᵉsīl.* See note on 1. 7.
foolishness. Heb. *'ĕvīl.* See note on 1. 7.
3 the LORD. Heb. Jehovah. Ap. 4. II.
in every place. Note the different places in the illustrations following:
Beholding = taking note, or observing. Illustrations: Adam (Gen. 3. 8, 9); Hagar (Gen. 16. 7, 13); Ethiopian (Acts 8. 29); Abraham (Gen. 22. 11, 15–18); Jacob (Gen. 28. 11–16; 46. 1–4); Joseph (Gen. 39. 21); Achan (Josh. 7. 10–18); Solomon (2 Chron. 7. 1–3, 12–16); David (Ps. 139. 7–13); Asa (2 Chron. 14. 11, 12); Jehoshaphat (2 Chron. 18. 31); Ahab (1 Kings 22. 34, 35); Hezekiah (2 Kings 20. 5, 13–18); Manasseh (2 Chron. 33. 12, 13); Ezekiel (Ezek. 3. 22); Nebuchadnezzar (Dan. 4. 29, 32); Belshazzar (Dan. 5. 5); Jonah (Jonah 2. 10); Nathanael (John 1. 48); Stephen (Acts 7. 55); Peter (Acts 10. 9–16); Herod (Acts 12. 23); Lydia (Acts 16. 13, 14); Paul (Acts 27. 23, 24. 2 Tim. 4. 17); the wedding guests (Matt. 22. 11–13. 1 Cor. 11. 28).
the evil = evil ones. Heb. *rā'a'.* Ap. 44. viii.
the good = good ones.
4 A wholesome tongue = Gentleness of tongue.
tree of life. See Gen. 2. 9; 3. 22, 24. Cp. Prov. 3. 18. Ezek. 27. 12. Rev. 22. 2, and notes there.
spirit. Heb. *rūach.* Ap. 9.
5 A fool. Heb. *'ĕvīl.* See note on 1. 7.
prudent. Sept. adds: "In abounding righteousness is great strength, but the ungodly will perish root and branch."
6 the righteous = a righteous one.
treasure. Heb. "strength", put by Fig. *Metonymy* (of Cause), Ap. 6, for the treasures procured by it.
the wicked = a lawless one. Heb. *rāshā'.* Ap. 44. x. In *v.* 8 it is plural. Not the same word as in *v.* 26.
7 foolish. Heb. *kᵉsīl.* See note on 1. 7.
8 the wicked = lawless ones.
is an abomination, &c. See note on 3. 32. Illustrations: Cain (Gen. 4. 5. Heb. 11. 4); Saul (1 Sam. 15. 22, 23); Jews (Isa. 1. 11–15; 66. 3).
the upright = upright ones.
10 is grievous, &c. Illustrations: Asa (2 Chron. 16. 10); Jews (John 7. 7; 8. 23, 40).
11 Hell = the grave. Heb. *Shᵉ'ōl.* Ap. 35.
children = sons. **men.** Heb. *'ādām.* Ap. 14. I.
12 loveth not, &c. Illustrations: Ahab (2 Chron. 18. 7. Prov. 17. 4); the Jews (Amos 5. 10); Pharisees (Luke 7. 30); cp. Matt. 3. 7. Prov. 12. 1).
13 merry = joyful, or glad.
14 understanding. Heb. *bīnāh* (1. 2). Same word as in *v.* 21, but not in *v.* 32.
seeketh knowledge. Illustrations: Solomon (1 Kings 3. 5–10. Prov. 19. 8); Queen of Sheba (1 Kings 10. Matt. 12. 42); Mary (Luke 10. 39); Nicodemus (John 3. 1, 2); the Ethiopian (Acts 8. 28); the Bereans (Acts 17. 11).
15 afflicted. Heb. *'ānāh.* See note on "poverty", 6. 11.
evil = sad. Same word as in *v.* 3. **merry** = good.
16 Better. See note on 8. 11. Illustrations: the shepherds (Luke 2. 20. Cp. Matt. 2. 3); Paul in prison (Phil. 4. 11, 13, 18. 1 Tim. 6. 6). Contrast Ahab in palace (1 Kings 21. 4). Jehovah is a substitute for every good thing, but nothing is a substitute for Him.
the fear of the LORD. See note on 1. 7.
18 man. Heb. *'īsh.* Ap. 14. II.
strife = contention, or discord.
19 the righteous = upright ones.
made plain = a raised road. Illustration: Eleazar (Gen. 24. 12, 26, 27, 52. Ps. 37. 23).
21 wisdom. Heb. *lēb* = "heart", put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the knowledge it should possess. See note on 1. 2.
22 counsellers. But they must *be* "counsellers".
they are. Aram., Sept., and Syr. read "counsel is".
23 in due season = in its season.
24 above = upward.
the wise = a skilful one. Heb. *sākal.* See note on 1. 2.
25 border = landmark. Note the contrast with "house".

X5 (cont.)

26 The thoughts of °the wicked *are* an [8]abomination to [3]the LORD:
But *the words* of the pure *are* pleasant words.
27 He that is greedy of gain troubleth his own house;
But he that hateth °gifts shall live.
28 The heart of [6]the righteous studieth to answer:
But the mouth of [8]the wicked poureth out °evil things.
29 [3]The LORD *is* far from [8]the wicked:
But He heareth the prayer of °the righteous.
30 The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.
31 The ear that heareth the reproof °of life
Abideth among the wise.
32 He that refuseth °instruction despiseth his own °soul:
But he that heareth reproof °getteth understanding.
33 [16]The fear of [3]the LORD *is* the [32]instruction of °wisdom;
And °before honour *is* humility.

U2 Y1 (p. 886)

16 The °preparations of the heart in °man,
And the °answer of the °tongue, *is* from °the LORD.
2 All the ways of a °man *are* °clean in his °own eyes;
But [1]the LORD °weigheth °the spirits.
3 Commit thy works unto [1]the LORD,
And thy °thoughts °shall be established.
4 [1]The LORD hath made all *things* for °Himself:
Yea, even °the wicked for the day of °evil.
5 Every one *that is* proud in heart *is* an °abomination to [1]the LORD:
Though °hand *join* in °hand, he shall not be °unpunished.
6 By °mercy and truth °iniquity is °purged:
And by °the fear of [1]the LORD *men* depart from [4]evil.
7 When a [2]man's ways please [1]the LORD,
He maketh even his enemies to be at peace with him.
8 °Better *is* a little with righteousness
Than great revenues without right.
9 A [1]man's heart °deviseth his way:
But [1]the LORD °directeth his steps.
10 °A divine sentence *is* in the °lips of the king:
His mouth °transgresseth not in judgment.
11 A just weight and balance *are* [1]the LORD'S:
All the weights of the bag *are* His °work.
12 *It is* an abomination to kings to commit °wickedness:
For the throne is established by righteousness.

26 the wicked = an evil-doer. Heb. *rā'a'*, same word as "evil" in *v.* 3. Ap. 44. viii.
27 gifts = bribes. Cp. 18. 1; 20. 21.
28 evil. Heb. *rā'a'*. Ap. 44. viii.
29 the righteous = righteous ones.
31 of = tending or leading to. Gen. of Relation. See Ap. 17 (5).
32 instruction = correction, or discipline. See note on 1. 7.
soul. Heb. *nephesh*. Ap. 13. Illustrations: Dathan (Num. 16. 12–14, 31–33); Zedekiah (2 Chron. 36. 12; Jer. 39. 1–7); Nebuchadnezzar (Dan. 4. 27–33); Belshazzar (Dan. 5. 22–30); Jews (Matt. 23. 34–38); Gadarenes (Luke 8. 37).
getteth understanding = possesseth a heart. "Heart" put by Fig. *Metonymy* (of Subject), Ap. 6, for "sense". Illustrations: Job's friends (Job 42. 7–9); the woman (John 4. 17, &c.); two disciples (Luke 24. 25–32); Paul (Acts 9. 6–22).
33 wisdom. Heb. *ḥāḳmāh*. See note on 1. 2.
before honour, &c. Illustrations: Joseph (Gen. 41. 16, 39, 40. Prov. 22. 4); Gideon (Judg. 6. 15); Hananiah (Neh. 7. 2); Daniel (Dan. 2. 30–48); Centurion (Matt. 8. 8, 10); Ephraim (Hos. 13. 1); John Baptist (John 1. 15, 30; 3. 30).

16. 1—19. 19 (U2, p. 877). THE PIOUS AND UNGODLY WITH REFERENCE TO GOD. THEIR LIFE AND ACTION. (*Division.*)

U2	Y1	16. 1–33. Personal confidence in God.
	Y2	17. 1–28. Personal contentment and peace.
	Y3	18. 1–24. Personal virtues in social life.
	Y4	19. 1–19. Personal character. Humility, meekness, and gentleness.

1 preparations = arrangements or plans. The Ellipsis (Ap. 6) of the verb in the first clause must be supplied (as it is in the second clause): "To [לְ] man [pertain] the plans of his heart; but from [מִן] Jehovah [comes] the final decree." Cp. *v.* 9. May be well rendered "the last word" (cp. *v.* 4). See Ap. 74. Illustrations: Balaam (Num. 23. 11, 12; 24. 10–13. Josh. 24. 9, 10. Neh. 13. 2). Cp. Jer. 10. 23.
man = man. Heb. *'ādām*. Ap. 14. I.
answer. Heb. *ma'ăneh*, from *'ānāh*, which is a word of wide meaning. The noun occurs only eight times (Job 32. 3, 5. Prov. 15. 1, 23; 16. 1, 4; 20. 19. Mic. 3. 7).
tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is said by it. The silent and secret plans of man's heart are contrasted with the disclosures of the tongue, which come from Jehovah. See note on "Himself", *v.* 4.
tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is said by it. **the LORD.** Heb. Jehovah. Ap. 4. II.
2 man. Heb. *'ish*. Ap. 14. II. **clean** = pure.
own eyes. Cp. 12. 15; 14. 12; 16. 25; 21. 2. Conscience is no safe guide, for it depends on what a man *believes*. Illustrations: Hazael (2 Kings 8. 13); Jehu (2 Kings 10. 16, 31); the Pharisee (Luke 18. 11–14); Paul (Acts 26. 9; cp. 9. 4. 1 Tim. 1. 13 and Rom. 7. 9).
weigheth. With moral and spiritual weights.
the spirits = spirits (no Art.). Heb. *rūaḥ*. Ap. 9.
3 thoughts = plans. Cp. *v.* 1.
shall be established. Illustrations: Jacob (Gen. 32. 24–30; 46. 1–4); Ruth (Ruth 2. 12); David (1 Sam. 17. 45; 30. 8–19. 2 Sam. 5. 19–25); Ezra (Ezra 8. 21–23, 31, 32). Esther (Est. 4. 14–17; 8. 15–17); Daniel (Dan. 6. 10. Ps. 37. 4–6). **4 Himself.** Same word as "answer" (*v.* 1) = His decree, or His own end. See note on *v.* 1. **the wicked** = a lawless one. Heb. *rāshā'*. Ap. 44. x. **evil.** Heb. *rā'a'*. Ap. 44. viii. **5 abomination, &c.** See note on 3. 32. **hand . . . hand.** Easterns walk thus: Westerns walk arm in arm. **unpunished** = acquitted, or held innocent. **6 mercy** = lovingkindness, or grace. **iniquity.** Heb. *'āvāh*. Ap. 44. iv. **purged** = covered: i. e. by a propitiatory covering. **the fear of the LORD.** See note on 1. 7. **8 Better.** See note on 8. 11. **9 deviseth his way.** See notes on *v.* 1. **directeth his steps.** Illustrations: Joseph's brethren (Gen. 37. 18–28, and 45. 5); Pharaoh's daughter (Ex. 2. 5); Saul (1 Sam. 9. 3, 15, 16; 23. 26–28); Jesse (1 Sam. 16. 8–11; 17. 23, 53); Syrians (2 Kings 5. 2); Zacchæus (Luke 19. 4, 5, 9); woman (John 4. 7); Saul (Acts 9. 1, &c.); Philemon. **10 A divine sentence** = an oracle. **lips.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is uttered by them. **transgresseth not:** or, will not be unfaithful. **11 work** = something made: i. e. His ordinance. Lev. 19. 36. Cp. Prov. 11. 1. The shekel was the shekel "of the sanctuary". **12 wickedness** = lawlessness. Heb. *rāshā'*. Ap. 44. x.

Y1 (cont.)

13 Righteous lips *are* the delight of °kings;
And °they love him that speaketh right.
14 The wrath of a king *is as* °messengers of death:
But a wise [2]man will °pacify it.
15 In the light of the king's countenance *is* life;
And his favour *is* as a °cloud of the latter rain.
16 How much [8]better *is it* to get °wisdom than gold!
And to get °understanding rather to be chosen than silver!
17 The highway of °the upright *is* to depart from [4]evil:
He that °keepeth his way preserveth his °soul.
18 °Pride *goeth* before destruction,
And an haughty [2]spirit before a fall.
19 [8]Better *it is to be* of an humble [2]spirit with the °lowly,
Than to divide the spoil with the proud.
20 He that handleth a matter wisely shall find good:
And whoso °trusteth in [1]the LORD, °happy *is* he.
21 The wise in °heart shall be called prudent:
And the sweetness of the [10]lips increaseth learning.
22 °Understanding *is* a wellspring of life unto him that hath it:
But the instruction of °fools *is* °folly.
23 The [21]heart of the wise °teacheth his mouth,
And addeth learning to his [10]lips.
24 Pleasant °words *are as* an honeycomb,
Sweet to the [17]soul, and °health to the °bones.
25 There is a way that seemeth right unto a [2]man,
But the end thereof *are* the ways of death.
26 °He that laboureth laboureth for himself;
[k]or his °mouth °craveth it of him.
27 °An ungodly [2]man diggeth up [4]evil:
And in his lips *there is* as a burning fire.
28 A froward [2]man °soweth strife:
And a whisperer separateth chief friends.
29 A violent [2]man enticeth his neighbour,
And leadeth him into the way *that is* not good.
30 He shutteth his eyes to devise froward things:
Moving his lips he bringeth [4]evil to pass.
31 The °hoary head *is* a crown of glory,
If it be found in the way of righteousness.
32 *He that is* slow to anger *is* [8]better than °the mighty;
And he that ruleth his [18]spirit °than he that taketh a city.
33 The °lot is cast into the °lap;
But °the whole °disposing thereof *is* of [1]the LORD.

Y2 (p. 887)

17 °Better *is* a dry morsel, and quietness therewith,
Than an house full of °sacrifices *with* strife.
2 A wise servant shall have rule over a son that causeth shame,
And shall have part of the inheritance among the brethren.
3 The fining pot *is* for silver, and the furnace for gold:
But °the LORD °trieth the hearts.
4 A °wicked doer giveth heed to false lips;
And a °liar giveth ear to a naughty tongue.

13 kings. Some codices, with Sept., Aram., and Syr., read "a king".
they love, &c., or, kings love the words of uprightness.
14 messengers, &c. Illustrations: Benaiah (1 Kings 2. 25); Haman (Est. 7. 8-10). **pacify it** = get it covered.
15 cloud = heavy cloud, &c. Specially valuable, falling just before harvest.
16 wisdom. Heb. *ḥākmāh*. See note on 1. 2.
understanding. Heb. *bīnāh*. See note on 1. 2.
17 the upright = upright ones.
keepeth = guardeth.
soul. Heb. *nephesh*. Ap. 13.
18 Pride goeth, &c. Illustrations: Asahel (2 Sam. 2. 18-23); Ben-hadad (1 Kings 20. 3, 11, 32); Babylon (Isa. 47. 10, 11); Azariah (Jer. 43. 2-11); Nebuchadnezzar (Dan. 4. 30, 31. Ps. 49. 11, 12); Edom (Obad. 3, 4); Herod Agrippa (Acts 12. 21-23).
19 lowly = wretched. Heb. *'ānāh*. See note on 6. 11.
20 trusteth = confideth. Heb. *baṭaḥ*. Ap. 69. I.
happy. See note on 3. 13.
21 heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding or discernment.
22 Understanding. Heb. *sēkel* See note on 1. 2.
fools . . . folly. Heb. *'ĕvīl*. See note on 1. 7.
23 teacheth = maketh wise. Illustrations: Eleazar (Gen. 24. 34-49); Jacob (47. 9); Peter (Acts 8. 12, &c.; 4. 19, &c.); Paul (Acts 13. 16-41; 14. 17; 17. 28; 17; 24. 25; 26. 2-27. Philem. 1 Tim. 1. 12-16).
24 words = sayings. Heb. *'imrah*. Ap. 73. v.
health = healing. Cp. 6. 8.
bones. Put by Fig. *Synecdoche* (of Part), Ap. 6, for whole body.
26 He that laboureth = the soul of him who laboureth. Heb. *nephesh*. Ap. 13. **mouth** = appetite.
craveth it of him = urgeth him on.
27 An ungodly man = A man of Belial.
28 soweth = sendeth forth. Illustrations: Princes of Ammon (2 Sam. 10. 3); Ziba (2 Sam. 16. 3); Chaldeans (Dan. 3. 8-13); Herodias (Mark 6. 19, 20).
31 hoary head, &c. Illustrations: Jacob (Gen. 47. 9; 48. 1, &c.); Samuel (1 Sam. 12. 2-4; 25. 1); Barzillai (2 Sam. 19. 32, 37); Elisha (2 Kings 13. 14); Jehoiada (2 Chron. 24. 15, 16).
32 the mighty = a mighty one.
than he that taketh a city. Illustration: Jehoshaphat (1 Kings 22. 3, 4. Even if the city had been taken, which it was not).
33 lot = stone. See next note.
lap = bosom (17. 23; 21. 14). The reference is to the bag of the ephod, in which were the two stones by which Jehovah gave true judgment or decision. See notes on Ex. 28. 30. Num. 26. 55. Illustrations: Haman (Est. 3. 7); Jonah (Jonah 1. 7); apostles (Acts 1. 15-26).
the whole disposing = its every decision.
disposing = judgment. Heb. *mishpāt*, as in Num. 27. 21.

17. 1-28 (Y2, p. 886). PERSONAL CONTENTMENT AND PEACE.

1 Better. See note on 8. 11.
sacrifices = slain beasts. Heb. *zebach*. Ap. 43. II. xii.
3 the LORD. Heb. Jehovah. Ap. 4. II.
trieth the hearts. Illustrations: Abraham (Gen. 22. 1); Israel (Deut. 8. 2); Hezekiah (2 Chron. 32. 31); Martha and Mary (John 11. 5, 6); young man (Matt. 19. 16-22); woman (Matt. 15. 23-28).
4 wicked = mischief maker. Heb. *rā'a'*. Ap. 44. viii.
liar. Heb. "lie". Text not "corrupt"; but "lie" is put by Fig. *Metonymy* (of Effect), Ap. 6, for the man who habitually lies: i. e. a liar is always ready to believe a lie. Illustrations: Ahab (1 Kings 22. 6); Jews (Isa. 30. 9-11. Jer. 5. 30, 31. Mic. 2. 11).

Y² (cont.)

5 Whoso °mocketh °the poor reproacheth his °Maker:
And he that is glad at calamities shall not be °unpunished.
6 °Children's °children *are* the crown of old men;
And the glory of °children *are* their fathers.
7 Excellent °speech becometh not a °fool:
Much less do [4]lying °lips a prince.
8 A gift *is as* a precious stone in the eyes of °him that hath it:
Whithersoever it turneth, it °prospereth.
9 He that covereth a °transgression seeketh love;
But he that repeateth a matter separateth °*very* friends.
10 A reproof entereth more into a °wise man,
Than an hundred stripes into a °fool.
11 An °evil *man* seeketh only rebellion:
Therefore a cruel messenger shall be sent against him.
12 Let °a bear robbed of °her whelps meet a °man,
Rather than a [10]fool in his °folly.
13 Whoso rewardeth [11]evil for good,
[11]Evil shall not depart from his house.
14 The °beginning of strife *is as* °when one letteth out water:
Therefore leave off contention, before it °be meddled with.
15 He that °justifieth °the wicked, and he that condemneth °the just,
Even they both *are* °abomination to [3]the LORD.
16 °Wherefore *is there* a price in the hand of a [10]fool to get °wisdom,
Seeing *he hath* no °heart *to it?*
17 A friend °loveth at all times,
And a brother is born for adversity.
18 A°man void of°understanding striketh hands,
And becometh surety in the presence of his friend.
19 He loveth [9]transgression that loveth strife:
And °he that exalteth his gate seeketh destruction.
20 He that hath a froward heart findeth no good:
And he that hath a perverse tongue falleth into mischief.
21 He that begetteth a °fool *doeth it* to his sorrow:
And the father of a °fool hath no joy.
22 A merry heart doeth good *like* a medicine:
But a broken °spirit drieth the bones.
23 A [15]wicked *man* taketh a °gift out of the °bosom
To pervert the ways of judgment.
24 [16]Wisdom *is* °before him that hath understanding;
But the eyes of a [10]fool *are* in the ends of the earth.
25 A [10]foolish son *is* a grief to his father,
And bitterness to her that bare him.
26 Also to punish the just *is* not good,
Nor to strike princes for equity.
27 He that hath knowledge °spareth his words:
And a [12]man of °understanding is of an °excellent [22]spirit.
28 Even a °fool, when he holdeth his peace, is counted [10]wise:
And he that shutteth his lips *is esteemed* a [12]man of °understanding.

5 mocketh. Illustrations: princes of Judah (Isa. 3. 14, 15; 10. 1, 2. Jer. 34. 10, 11); rich (Jas. 5. 4).
the poor = a needy one. Heb. *rūsh*. See note on 6. 11.
Maker. See note on 14. 31.
unpunished = held guiltless. Illustrations: Tyrians (Ezek. 26. 2-6); Edom (Obad. 10-15).
6 Children's = Sons'.
7 speech. Heb. "lip", put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
fool. Heb. *nabal*. See note on 1. 7. Not the same word as in *vv.* 10, 12, 16, 24, 25. **lips.** See above note.
8 him that hath it = its owner (the bribed, not the briber).
prospereth = it sparkles. And he loves to look at it and keep it. Cp. "gift", *v.* 23.
9 transgression. Heb. *pāsha'*. Ap. 44. ix.
very friends = true friends.
10 wise man. Heb. *bīnāh*. See note on 1. 2.
fool. Heb. *k^eṣīl*. See note on 1. 7.
11 evil = evil worker. Same word as "wicked", *v.* 4.
12 a bear = a he-bear (masc. because it is always construed with a masc. verb).
her whelps = his mate. **man.** Heb. *'ish*. Ap. 14. II.
folly. Heb. *'ĕvīl*. See note on 1. 7.
14 beginning of strife. Illustrations: Ephraimites (Judg. 12. 1-6); Abner (2 Sam. 2. 14-17); Rehoboam (2 Chron. 10. 1-16); Jeroboam (2 Chron. 13. 17); the Twelve (Matt. 20. 24).
when one letteth out = the letting loose (as by making a breach in a dam).
be meddled with = gathereth volume.
15 justifieth the wicked, &c. Illustrations: the counsellors (Ezra 4. 1-16); Tertullus (Acts 24. 1-9); Ahab and Jezebel (1 Kings 21. 5-24). Note the Fig. *Paronomasia* (Ap. 6). *Maẓdīk rāshā' umarshīa' ẓadīk*, which may be Englished, "he who wrongs the right and rights the wrong".
the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
the just = a just one.
abomination, &c. See note on 3. 32.
16 Wherefore is there a price, &c. = Why is this ready money in the hand of a fool to get wisdom when he has no sense? Illustrations: Israel (2 Chron. 30. 10); the Jews (Luke 4. 28); Herod Antipas (Luke 23. 11); Jews (John 5. 40; 8. 45); Athenians (Acts 17. 32, 33); Felix (Acts 24. 25-27); Agrippa (Acts 26. 28).
wisdom. Heb. *ḥāk^emāh*. See note on 1. 2.
heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the sense in it.
17 loveth at all times. Illustrations: Abraham (Gen. 14. 14. Cp. 13. 11); Joseph (Gen. 45. 5; 50. 21); Moses (Ex. 32. 11-13. Deut. 9. 18, 25-29. Cp. Acts 7. 40); Jonathan (1 Sam. 20. 33); Barzillai (2 Sam. 19. 32); Ahikam (Jer. 26. 24); Ebed-melech (Jer. 38. 7); Paul (Philem. 12, 20); Barnabas (Acts 9. 27); Aristarchus (Acts 19. 29; 20. 4; 27. 2. Philem. 24. Col. 4. 10); Luke (2 Tim. 4. 11); Epaphroditus (Phil. 2. 26).
18 man. Heb. *'ādām*. Ap. 14. I.
understanding. Heb. "heart", put by Fig. *Metonymy* (of Cause), Ap. 6, for the understanding in it. See note on 1. 2.
19 he that exalteth his gate, &c.: i.e. a rich man, who thus proclaimed his wealth (Eastern doors being generally low-pitched and uninviting), courted destruction. This explains 2 Kings 25. 9, where "every great man's house he (Nebuchadnezzar) burnt with fire".
21 fool. Heb. *nabal*, as in *v.* 7.
22 spirit. Heb. *rūaḥ*. Ap. 9.
23 gift = bribe. Cp. *v.* 8. This is the act of the briber, not the bribed. **bosom** = lap. See note on 16. 33.
24 before = is the goal of.
27 spareth his words. Illustrations: Aaron (Lev. 10. 3); Moses (Num. 16. 4; 20. 6); Samuel (1 Sam. 8. 6-8); Christ (1 Pet. 2. 23).
understanding = discerning. Heb. *bīnāh*. See note on 1. 2. **excellent** = quiet.
28 fool. Heb. *'ĕvīl*, as in *vv.* 16, 22. See note on 1. 7.
understanding = wisdom (i.e. a wise man).

Y³ (p. 886)

18 ° Through desire a man, having separated himself, seeketh
And ° intermeddleth with ° all wisdom.
2 A ° fool hath no delight in understanding,
But that his heart may ° discover itself.
3 When ° the wicked cometh, *then* cometh also contempt,
And with ° ignominy ° reproach.
4 The ° words of a ° man's mouth *are as* deep waters,
And the wellspring of ° wisdom *as* a ° flowing brook.
5 *It is* ° not good ° to accept the person of [3] the wicked,
° To ° overthrow ° the righteous in judgment.
6 A [2] fool's ° lips enter into contention,
And his ° mouth calleth for strokes.
7 A [2] fool's mouth *is* his destruction,
And his [6] lips *are* the snare of his ° soul.
8 The words of a ° talebearer ° *are* as wounds,
And they go down into the innermost parts of the belly.
9 He also that is slothful in his work
Is brother to him that is ° a great waster.
10 The ° name of ° the LORD *is* a strong tower:
[5] The righteous runneth into it, and is ° safe.
11 The rich man's wealth *is* his strong city,
And ° as an high wall in his own ° conceit.
12 Before destruction the heart of [4] man ° is haughty,
And before honour *is* ° humility.
13 He that answereth a matter ° before he heareth *it*,
It *is* [2] folly and shame unto him.
14 The ° spirit of a [4] man will ° sustain his infirmity;
But a wounded ° spirit ° who can bear?
15 The heart of ° the prudent getteth knowledge;
And the ear of ° the wise seeketh knowledge.
16 A ° man's gift maketh room for him,
And bringeth him before great men.
17 *He that is* ° first in his own cause *seemeth* just;
But his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease,
And parteth between the mighty.
19 A brother ° offended *is harder to be won* than a strong city:
And *their* contentions *are* like the bars of a castle.
20 A [4] man's belly shall be satisfied with the fruit of his mouth;
And with the increase of his lips shall he be filled.
21 Death and life *are* in the ° power of ° the tongue:
And they that love it shall eat the fruit thereof.
22 *Whoso* findeth ° a wife findeth a good *thing*,
And obtaineth favour of [10] the LORD.
23 ° The poor useth intreaties;
But the rich answereth roughly.
24 ° A [4] man *that hath* ° friends ° must shew himself friendly:
And ° there is ° a friend *that* sticketh closer than a brother.

18. 1-24 (Y³, p. 886). PERSONAL VIRTUES IN SOCIAL LIFE.

1 Through desire, &c. = Seeking his own pleasure, the recluse (or separatist) breaketh forth (or quarreleth) with everything that is stable.
intermeddleth = breaketh forth. Heb. *gālaʿ*. See note on "meddle", 17. 14.
all wisdom = everything that is stable. See note on 2 7.
2 fool. Heb. *kᵉsīl*. See note on 1. 7. Same word as in *vv.* 6, 7; not the same as in *v.* 13. **discover** = vent.
3 the wicked = a lawless one. Heb. *rāshāʿ*. Ap. 44. x.
ignominy = disgrace, or shame (i. e. outward).
reproach = reproachfulness.
4 words. Heb. *dābar*. Ap. 73. x.
man's. Heb. *ʾīsh*. Ap. 14. II.
wisdom. Heb. *chākmāh*. See note on 1. 2.
flowing brook = a gushing torrent. Heb. *naḥal*.
5 not good. Fig. *Tapeinōsis* (Ap. 6), meaning it is very bad. **to accept the person** = to show partiality.
To. Repeat the Ellipsis: "[It is not good] to".
overthrow = turn aside: i. e. pervert.
the righteous = a righteous one.
6 lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.
mouth. See above note. Illustrations: Judg. 8. 4-17; 2 Kings 2. 23, 24; Luke 19. 22.
7 soul = own self. Heb. *nephesh*. Ap. 13.
8 talebearer = whisperer, or tattler.
are as wounds = are as dainty morsels: i.e. are greedily swallowed.
9 a great waster = a master of destruction: i. e. an absolute destroyer.
10 name = person. See note on Ps. 20. 1.
the LORD. Heb. Jehovah. Ap. 4. II.
safe = set on high. Illustrations: Job (Job 19. 25, 26); Habakkuk (Hab. 3. 17, 19); Asa (2 Chron. 14. 11); Hezekiah (2 Kings 19. 14-20, 32-35. Isa. 38. 1-8); Apostles (Acts 4. 24-33). **11 as** = [it is] as.
conceit = imagination. See note on 25. 11.
12 is haughty. Illustration: Jezebel (2 Kings 9. 30-33).
humility. ʿCp. 15. 33. Illustration: contrast Goliath (1 Sam. 17. 8-10, 43, 44) with 1 Sam. 17. 45, 47.
13 before he heareth it. Illustrations: David (2 Sam. 16. 4; 19. 24-30); Ahasuerus (Est. 3. 10. Cp. 8. 5, &c.); Darius (Dan. 6. 9. Cp. 6. 14, 18); magistrates (Acts 16. 37-39).
14 spirit. Heb. *rūach*. Ap. 9.
sustain, &c. Illustrations: Job (Job 1. 20, 21; 2. 8, 9, 10); Paul (2 Cor. 12. 9. Acts 22. 24. Rom. 5. 3-5); Paul and Silas (Acts 16. 23-25, 37).
who can bear? Illustrations: Cain (Gen. 4. 13, 14); Eli's daughter-in-law (1 Sam. 4. 19-22. Cp. Prov. 15. 13); Saul (1 Sam. 28. 20; 2 Sam. 1. 9); Ahithophel (2 Sam. 17. 23); Zimri (1 Kings 16. 18); Pashur (Jer. 20. 4); Judas (Matt. 27. 5). **15 the prudent** = a prudent one.
the wise = wise ones.
16 man's. Heb. *ʾādām*. Ap. 14. I.
17 first in his own cause. Illustrations: Saul (1 Sam. 15. 13. Cp. *v.* 26); Ziba (2 Sam. 16. 1-3. Cp. 19. 26); Tertullus (Acts 24. 5, 16. Cp. *v.* 13).
19 offended = dealt falsely with.
21 power. Heb. "hand", put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by it.
the tongue. Illustrations: the ten spies (Num. 14. 36, 37); Doeg (1 Sam. 22. 9, 10); Sennacherib (2 Kings 18. 28, 35; 19. 22-35. 2 Chron. 32. 21); Ammonites (Ezek. 25. 3-7); Sapphira (Acts 5. 5-10); Esther (Est. 7 and 8); Paul (Acts 16. 28-34); the Gospel (Rom. 1. 16. 2 Cor. 2. 16).
22 a wife. Some codices, Aram., Sept., Syr., and Vulg., read, "a good wife". Cp. 19. 14.
23 The poor = a needy one. Heb. *rūsh*. See note on 6. 11.

24 A man. A special various reading called *sevīr* reads *yēsh*, instead of *ʾīsh*, which means "there is", or "there are" instead of "a man". It occurs three times: here, 2 Sam. 14. 19, and Mic. 6. 10. **friends.** Heb. *rēʿīm* = feeders, from *rāʿāh* to feed (Ps. 23. 1, shepherd). **must shew himself friendly** = who break in pieces. Heb. *Hithpolel* of *rāʿāʿ* (Ap. 44. viii.) **there is.** Heb. *yēsh*, as in preceding line. **a friend** = a lover (who loves "without cause"). Note the Fig. *Paronomasia* (Ap. 6) in these words, which may be thus represented in English:—

"There are *friends* who *rend* us,
But there is a *lover* who is closer than a *brother*."

Y⁴ (p. 886)

19 °Better *is* °the poor that walketh in his integrity,
Than °*he that is* perverse in his °lips, and is a °fool.
2 Also, *that* the °soul *be* without knowledge, *it is* °not good;
And he that °hasteth with *his* feet, °sinneth.
3 The °foolishness of °man °perverteth his way:
And his heart °fretteth against °the LORD.
4 Wealth maketh many friends;
But °the poor is separated from his neighbour.
5 A false witness shall not be °unpunished,
And *he that* °speaketh lies shall not escape.
6 Many will intreat the favour of the prince:
And every man *is* a friend to °him that giveth gifts.
7 All the brethren of [1] the poor do hate him:
How much more do his friends °go far from him?
He °pursueth *them with* words, *yet* they *are* wanting *to him.*
8 He that getteth °wisdom loveth his own [2] soul:
He that keepeth °understanding shall find good.
9 °A false witness shall not be [5] unpunished,
And *he that* [5] speaketh lies shall perish.
10 °Delight is not seemly for a [1] fool;
Much less for a servant to have rule over princes.
11 The discretion of a [3] man °deferreth his anger;
And *it is* his glory to pass over a transgression.
12 The king's wrath *is* as the roaring of a lion;
But his favour *is* as °dew upon the grass.
13 A [1] foolish son ° *is* the calamity of his father:
And the contentions of a wife *are* a continual dropping.
14 House and riches *are* the inheritance of fathers:
And °a prudent wife *is* from [3] the LORD.
15 Slothfulness casteth into a deep sleep;
And an idle [2] soul shall suffer hunger.
16 He that °keepeth the commandment °keepeth his own [2] soul;
But he that despiseth his ways shall °die.
17 He that hath pity upon [4] the poor lendeth unto [3] the LORD;
And that which he hath given will He pay him again.
18 °Chasten thy son while there is hope,
And ° let not thy [2] soul spare for his crying.
19 °A man of great wrath °shall °suffer punishment:
For if °thou deliver *him*, yet thou must do it again.

D A¹ (p. 891)

20 Hear counsel, and receive °instruction,
That thou mayest be wise in thy latter end.
21 *There are* °many devices in a °man's heart;
°Nevertheless the counsel of [3] the LORD, that shall stand.
22 The desire of a °man °*is* his kindness:
And a [1] poor [21] man *is* °better than °a liar.

19. 1-19 (Y⁴, p. 886). PERSONAL CHARACTER, HUMILITY, &c.

1 Better. See note on 8. 11.
the poor = a needy one. Heb. *rūsh.* See note on 6. 11. Same as in *vv.* 7, 22; not the same as in *vv.* 4, 17.
he that is. Fig. *Ellipsis* (Ap. 6), better supplied thus: "Than [the rich that is] perverse", &c.
lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.
fool. Heb. *kᵉsīl.* See note on 1. 7. Same word as in *vv.* 10, 13, 29; not the same as in *v.* 3.
2 soul. Heb. *nephesh.* Ap. 13.
not good. Illustrations: Syrians (1 Kings 20. 28); Jews (Isa. 5. 12, 13); Saul (1 Tim. 1. 13. Acts 26. 11); People and Priests (Hos. 4. 6); Pharisees (Matt. 12. 7); Judah (Hos. 6. 6); Peter (Matt. 16. 22); the rulers (Acts 13. 27. 1 Cor. 2. 8); Job (Job 33. 8, 9; 34. 5, 9, 35; 35. 16; 42. 3, 5, 6); Hezekiah (2 Chron. 32. 31); Peter (Luke 22. 33, 34).
hasteth, &c. Illustrations: Joshua (Josh. 9. 15); Saul (1 Sam. 13. 9, 10, 13, 14; 14. 24-45); David (2 Sam. 16. 4); the Prophet (1 Kings 13. 18, 19); Peter (John 18. 10).
sinneth. Heb. *ḥāṭā'.* Ap. 44. i.
3 foolishness. Heb. *'ĕvīl.* See note on 1. 7. Not the same word as in *vv.* 1, 10, 13, 29.
man. Heb. *'ādām.* Ap. 14. I.
perverteth: or subverteth.
fretteth against = is angry with. Illustrations: Adam (Gen. 3. 12); Cain (Gen. 4. 13, 14); Jehoram (2 Kings 3. 10, 13; 6. 33); Jonah (Jonah 4. 1, 4, 9); Israel (Num. 14. 2, 3; 20. 2-5; 21. 4-6. Deut. 9. 23, 24).
the LORD. Heb. Jehovah. Ap. 4. II.
4 the poor = a weak one. Heb. *dal.* See note on 6. 11. Same word as in *v.* 17; not the same word as in *vv.* 1, 7, 22.
5 unpunished = acquitted, or held innocent.
speaketh = breatheth forth.
6 him that giveth gifts. Heb. a man (*'īsh*, Ap. 14. II) of gifts = a generous man.
7 go far = withdraw.
pursueth, &c.: or, seeketh words [of friendship], but there are none.
8 wisdom. Heb. "heart", put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the understanding. See note on 1. 2.
understanding. Heb. *bīnah.* See note on 1. 2.
9 A false witness, &c. The repetition of *v.* 5 is needed, and punishment is defined. **10 Delight** = Luxury.
11 deferreth his anger. Illustrations: Joseph (Gen. 40. 15); Moses (Num. 12); David (1 Sam. 24; 26. 5, &c.); the Prophet (1 Kings 13. 6, &c.).
12 dew = night mist.
13 is the calamity = is a great trouble to. Heb. "troubles" (pl.) for great trouble. Fig. *Metonymy* (of Effect), Ap. 6, put for action of the foolish son which brings it on. **14 a prudent wife.** See 18. 22.
16 keepeth = guardeth. **die** = die prematurely.
18 Chasten = Correct, or discipline.
let not, &c. This is not a caution against excess of severity, but against a cruel kindness which ends in death, by withholding seasonable correction.
19 A man of great wrath = one in a rage (cp. Dan. 11. 44. Cp. 2 Kings 22. 13). **shall suffer** = suffereth.
suffer punishment = incurreth a penalty. Heb. *'onesh* = a fine, or indemnity. (Oxford Gesenius).
thou deliver = thou rescue him [by paying the penalty] thou must do it continually.

19. 20—24. 34 [For Structure see next page].

20-27 (A¹, p. 891). CALL TO HEAR.

20 instruction = correction, or discipline.
21 many devices = many schemes.
man's. Heb. *'īsh.* Ap. 14. II.
Nevertheless, &c. Illustrations: Joseph's brethren (Gen. 37. 19, &c. Cp. Ps. 76. 10); Pharaoh (Ex. 1. 10. Cp. Ex. 15); the rulers (Matt. 27. 63-66); Saul (Acts 9. 1, 2. Cp. *vv.* 3-9, &c.); Herod (Acts 12. 1-3. Cp. *vv.* 5-19); the forty Jews (Acts 23. 12-15). **22 man.** Heb. *'ādām.* Ap. 14. I. This word stands in relation to *'īsh* in *v.* 21, and to a poor man in next clause = here, the commonest sort of man, or ordinary man.
is, &c. = is [measured by] his kindness. **better.** See note on 8. 11. **a liar.** Heb. an *'īsh* [a man of the better sort who is] a liar. This proverb does not "remain a riddle".

A¹ (*cont.*)

23 °The fear of [3]the LORD *tendeth* to °life:
And *he that hath it* shall abide satisfied;
He shall not be visited with °evil.
24 A slothful *man* hideth his hand in *his* °bosom,
And will not so much as bring it to his mouth again.
25 Smite a °scorner, and the simple °will beware:
And °reprove one that hath understanding,
°*and* he will understand knowledge.
26 He that °wasteth *his* father, *and* chaseth away *his* mother,
Is a son that causeth shame, and bringeth reproach.
27 Cease, °my son, to hear the instruction
That causeth to err from the °words of knowledge.

B¹ (p. 891)

28 °An ungodly witness scorneth judgment:
And the °mouth of °the wicked devoureth °iniquity.
29 Judgments are prepared for scorners,
And stripes for the back of [1]fools.

20 °Wine °*is* a °mocker, °strong drink *is* °raging:
And whosoever °is deceived thereby °is not wise.
2 The fear of a king *is* as the roaring of a lion:
Whoso provoketh him to anger °sinneth *against* his own °soul.
3 *It is* an honour for a °man °to cease from strife:
But every °fool will be °meddling.
4 The sluggard will not °plow by reason of the °cold;
°*Therefore* shall he beg in harvest, and *have* nothing.
5 Counsel in the heart of [3]man *is like* deep water;
But a [3]man of understanding will draw it out.
6 Most °men will proclaim °every one °his own goodness:
But a faithful [3]man who can find?
7 The just *man* walketh in his integrity:
His °children *are* °blessed after him.
8 A king that sitteth in the throne of judgment
Scattereth away all °evil with his eyes.
9 Who °can say, "I have made my heart clean,
°I am pure from my [2]sin?"
10 Divers °weights, *and* divers °measures,
Both of them *are* alike °abomination to °the LORD.

19. 20—24. 34 (**D**, p. 864). PROVERBS FOR SOLOMON (22. 17; 24. 23); FOR A PRINCE AND A KING (20. 2, 8, 26; 21. 1). SECOND PERSON. (See below.) (*Repeated and Extended Alternation.*)

D
- A¹ | 19. 20-27. Call to hear.
  - B¹ | 19. 28—21. 1. Personal conduct.
    - C¹ | 21. 2—22. 16. Personal character.
- A² | 22. 17-21. Call to hear.
  - B² | 22. 22-29. Personal conduct.
    - C² | 23. 1-21. Personal character.
- A³ | 23. 22-25. Call to hear.
  - B³ | 23. 26-35. Personal conduct.
    - C³ | 24. 1-20. Personal character.
- A⁴ | 24. 21, 22. Call to hear.
  - B⁴ | 24. 23-29. Personal conduct.
    - C⁴ | 24. 30-34. Personal character.

D is addressed to "MY SON" (19. 27; 23. 15, 19, 26; 24. 13, 21); and is all in the Second Person: "THOU" (19. 20; 22. 24, 25, 26, 27; 23. 1, 5, 6, 13, 14, 19, 31, 34; 24. 1, 10, 11, 12); "THEE" (22. 19, 20, 21, 27; 23. 7); "THY" (22. 18; 23. 16, 22, 25; 24. 10, 27, 34); "THINE" (23. 12, 15, 17, 18, 19, 33); "THYSELF" (24. 27).

23 The fear of the LORD. See note on 1. 7.
life. Heb. pl. implying resurrection and eternal life.
evil. Heb. *rā'ā'*. Ap. 44. viii.

24 bosom = bowl or wide dish. 2 Kings 21. 13. 2 Chron. 35. 13. Cp. Matt. 26. 23.

25 scorner = scoffer.
will beware = will be made wise (note the force of the *Hiphil*). Illustrations: Israel (Ex. 14. 31); the stubborn (Deut. 21. 21); Gibeonites (Josh. 9. 3); Sergius Paulus (Acts 13. 6-12). **reprove** = set right.
and he will understand knowledge = will cause teaching to be discerned. Cp. 22. 17.

26 wasteth = preyeth upon.

27 my son. The presence of this word here and in 23. 15, 19, 26; 24. 13, 21, together with the employment of the second person, shows that these are proverbs *for* Solomon. See note under Structure above.
words = sayings. Heb. *'imrah*. Ap. 73. v.

19. 28—21. 1 (B¹, above). PERSONAL CONDUCT.

28 An ungodly witness. Heb. "A witness of Belial": i.e. a false witness.
mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the witness given by it.
the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.
iniquity. Heb. *'āven*. Ap. 44. iii.

20. 1 Wine. Heb. *yayin*. See Ap. 27. I.
is. Fig. *Metaphor*. Ap. 6. **mocker** = scoffer.
strong drink. Heb. *shēkār*. Ap. 27. IV
raging = a brawler.
is deceived = erreth. Heb. *shāgah* = to go astray. See note on 11. 18. Not the same word as in *v.* 17.
is not wise. Illustrations: Noah (Gen. 7. 1. Cp. 9. 20, 21); Nabal (1 Sam. 25. 36); Elah (1 Kings 16. 8-10); Ben-hadad (1 Kings 20. 16-21); Ephraim (Isa. 28. 7); Belshazzar, &c. (Dan. 5. Jer. 51. 39, 57); Nineveh (Nah. 1. 10); and probably Nadab and Abihu (Lev. 10. 8, 9).

2 sinneth = erreth. Heb. *ḥāṭā'*. Ap. 44. i.
soul. Heb. *nephesh*. Ap. 13. **3 man.** Heb. *'ish*. Ap. 14. II. **to cease from strife.** Illustrations: Abraham (Gen. 13. 7-9. Cp. Prov. 17. 14); David (1 Sam. 25. 32-34). **fool.** Heb. *'ĕvīl*. See note on 1. 7. **meddling** = breaking out. See notes on 17. 14; 18. 1. The only other occurrences of *gālā'*. Not the same word as in *v.* 19. **4 plow.** Plowing always done during the early rains. **cold** = autumn. Put by Fig. *Metalepsis*, Ap. 6, "cold" put for Autumn, and "Autumn" put for abundance of fruits possessed at that time. **Therefore.** This word is read in the text in some codices, with five early printed editions. **6 men.** Heb. *'ādām*. Ap. 14. I. **every one.** Heb. *'ish 'ish*. Ap. 14. II. **his own goodness.** Illustrations: Absalom (2 Sam. 15. 4); Jehu (2 Kings 10. 16, 31); Scribes, &c. (Matt. 6. 2; 23. 5); the rich young man (Matt. 19. 20, 22). **7 children** = sons. **blessed** = happy. See note on 3. 13. **8 evil.** Heb. *rā'a'*. Ap. 44. viii. **9 can** = is able to. **I am pure, &c.** Illustrations: Job before he learned his lesson (Job 9. 17; 10. 7; 11. 4; 16. 17; 23. 10, 11; 27. 5; 29. 14; 31. 1; cp. 33. 9. But not after, see 42. 5, 6). None of God's own people say this. Not David (2 Sam. 12. 13. Cp. Ps. 51. 1-7); not Psalmist (119. 176); not Ezra (Ezra 9. 6); not Nehemiah (Neh. 9. 33, 34); not Isaiah (Isa. 6. 5, 6); not Daniel (Dan. 9. 8); not Peter (Luke 5. 8); not John (1 John 1. 8); not James (Jas. 3. 2); not Paul (Rom. 7. 18. 1 Tim. 1. 15). **10 weights . . . measures.** Heb. "a stone and a stone, an ephah and an ephah". Ephah put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of weights and measures. There is no word for "divers" = diverse. **abomination, &c.** Cp. *v.* 23, and 11. 1; 16. 11, &c. See note on 3. 32, and cp. Deut. 25. 13, &c. **the LORD.** Heb. Jehovah. Ap. 4. II.

B[1] (*cont.*)

11 Even a child is known by his doings,
Whether his work *be* °pure, and whether *it be* °right.
12 The °hearing ear, and the seeing eye,
[10]The LORD hath made even both of them.
13 Love not sleep, lest thou °come to poverty;
Open thine eyes, *and* thou shalt be satisfied with bread.
14 "*It is* °naught, *it is* °naught," saith the buyer:
But when he is gone his way, then he boasteth.
15 There is gold, and a multitude of rubies:
But the lips of knowledge *are* a precious jewel.
16 Take his garment that is surety *for* a °stranger:
And take a °pledge of him for a °strange woman.
17 °Bread of °deceit *is* sweet to a [3]man;
But afterwards his mouth shall be °filled with gravel.
18 *Every* purpose is established by counsel:
And with good advice make war.
19 He that goeth about *as* a talebearer revealeth secrets:
Therefore °meddle not with him that flattereth with his °lips.
20 Whoso °curseth his father or his mother,
His °lamp shall be put out in obscure darkness.
21 An inheritance *may be* gotten hastily at the beginning;
But the end thereof shall not be °blessed.
22 Say not thou, "I will recompense [8]evil;"
But wait °on [10]the LORD, and He shall save thee.
23 Divers [10]weights *are* an °abomination unto [10]the LORD;
And a false balance *is* not good.
24 °Man's goings *are* of [10]the LORD;
How can a °man then understand his own way?
25 *It is* a snare to the [24]man *who* °devoureth *that which is* °holy,
And after vows to make enquiry.
26 A wise king °scattereth the °wicked,
And bringeth °the wheel over them.
27 The °spirit of [24]man *is* the °candle of [10]the LORD,
Searching all the inward parts of °the belly.
28 °Mercy and truth preserve the king:
And his throne is upholden by °mercy.
29 The glory of young men *is* their strength:
And the beauty of old men *is* the gray head.
30 The blueness of a wound °cleanseth away °evil:
So *do* stripes the inward parts of the °belly.

21 The king's heart *is* in the hand of °the LORD, *as* °the rivers of water:
°He turneth it whithersoever He will.

C[1] (p. 891)

2 Every way of a °man *is* right in his own eyes:
But [1]the LORD °pondereth the hearts.

11 pure = accurate. **right** = correct.
12 hearing ear, &c. Illustrations: Moses (Ex. 4. 11); Hagar (Gen. 21. 19); Elisha's servant (2 Kings 6. 17); Lydia (Acts 16. 14).
13 come to poverty = become dispossessed. Heb. *yārash*. See note on 6. 11.
14 naught . . . naught = very bad. Fig. *Epizeuxis* (Ap. 6), for emphasis.
16 stranger = apostate. Heb. *zūr*. See notes on 2. 16; 5. 3.
pledge of him. Supply Fig. *Ellipsis* (Ap. 6), "[Who has become security for] a foreign woman."
strange woman = foreign woman. Heb. *nākar*. See notes on 2. 16; 5. 3.
17 Bread of deceit = Bread gained by deceit. Genitive of Origin. See Ap. 17 (2).
Bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for all kinds of food.
deceit = lying. Heb. *sheḳer*. See note on 11. 18.
filled with gravel: or grit. See note on Gen. 3. 14, implying utmost disappointment. See Ap. 19.
19 meddle = mingle, mix thyself up. Not the same word as in *v.* 3.
lips. Put by Fig. *Metonymy* (of Cause) for the flattery spoken by them (Ap. 6).
20 curseth = revileth.
lamp shall be put out. A Fig. *Hypocatastasis* (Ap. 6), denoting that he shall die childless.
21 blessed = happy. See note on 3. 13.
22 on = for.
23 abomination, &c. See note on 3. 32.
24 Man's = A strong man's. Heb. *geber*. Ap. 14. IV.
man = an ordinary man. Heb. *'ādām*. Ap. 14. I.
25 devoureth = rashly promises.
holy. See note on Ex. 3. 5.
26 scattereth = winnoweth out.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
the wheel: i.e. of the threshing instrument. Cp. Isa. 28. 27.
27 spirit = breath. Heb. *n^eshāmāh*. See Ap. 16.
candle = lamp or light. Same word as in *v.* 20.
the belly. Put by Fig. *Metalepsis* (Ap. 6) for the heart, and the heart for its thoughts.
28 Mercy = lovingkindness, grace, or favour.
30 cleanseth away = is cleansing. Supply the Ellipsis (Ap. 6), "[though it be] an evil".
evil. Heb. *rā'a'*. Ap. 44. viii.
belly. Supply the Ellipsis from preceding clause, "[though they be an evil]"

21. 1 the LORD. Heb. Jehovah. Ap. 4. II.
the rivers of water. Heb. *palgēy mayīm* = the divisions of water [in a garden], from *palag*, to divide (Gen. 10. 25). The name given to the small channels which divide up an Eastern (walled) garden for purposes of irrigation. See note on "rivers", Ps. 1. 3. There is an Ellipsis in the second clause, and the verb must be supplied thus:
The king's heart [is] in the hand of Jehovah,
As the *palgēy mayīm* [are in the hand of the gardener].
See Ap. 74.
He turneth, &c. i.e. Jehovah directeth [the king's heart] whithersoever He will [as the gardener directeth the water with his foot] (Deut. 11. 10), not needing or deigning to use a tool; so easily is it done. Illustrations: Ahab (1 Kings 18. 10. Cp. *v.* 40); Ahasuerus (Est. 6. 1); Sennacherib (2 Kings 19. 27, 28, and Isa. 10. 5–7); Nebuchadnezzar (Ezek. 29. 16. Jer. 43. 10–12); the Jews (Jer. 32. 28. 2 Kings 24. 3); Cyrus (Ezra 1. 1. Isa. 45. 1); Darius (Ezra 6. 22); Augustus (Luke 2. 1–7. Cp. Mic. 5. 2).

21. 2—22. 16 (C[1], p. 891). PERSONAL CHARACTER.

2 man. Heb. *'īsh*. Ap. 14. II.

pondereth = weigheth, and thus testeth. See all the occurrences of *tākan*, to poise. 1 Sam. 2. 3. 2 Kings 12. 11 ("told"). Job 28. 25. Ps. 75. 3 (bear up). Prov. 16. 2; 21. 2 (pondereth); 24. 12 (pondereth). Isa. 40. 12 (meted), 13 (directed). In Ezekiel the *Niphal* is rendered "equal": 18. 25, 29; 33. 17, 20.

C[1] (*cont.*)

3 To do °justice and judgment
Is °more acceptable to [1]the LORD than sacrifice.
4 An high look, and a proud heart,
°*And* the °plowing of °the wicked, *is* °sin.
5 The °thoughts of °the diligent *tend* only to plenteousness;
But of every one *that is* hasty only to want.
6 The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.
7 The °robbery of [4]the wicked shall destroy them;
Because they refuse to do judgment.
8 °The way of [2]man *is* froward and strange:
But *as for* the °pure, his work *is* right.
9 *It is* °better to dwell in a corner of the housetop,
Than with a brawling woman in a wide house.
10 The °soul of °the [4]wicked desireth °evil:
His neighbour findeth no favour in his eyes.
11 When the °scorner is punished, the simple is made wise:
And when the wise is °instructed, he receiveth knowledge.
12 The righteous *man* wisely considereth the house of [10]the [4]wicked:
But God overthroweth [4]the wicked for *their* °wickedness.
13 Whoso stoppeth his ears at the cry of the °poor,
He also shall cry himself, but shall not be °heard.
14 A gift in secret pacifieth anger:
And a reward in the bosom strong wrath.
15 *It is* joy to °the just to do judgment:
But destruction *shall be* to the workers of °iniquity.
16 The °man that wandereth out of the way of understanding
Shall remain in the °congregation of the °dead.
17 He that loveth pleasure *shall be* a °poor [2]man:
He that loveth °wine and oil shall not be rich.
18 [10]The [4]wicked *shall be* a ransom for °the righteous,
And the °transgressor for the upright.
19 *It is* [9]better to dwell in the wilderness,
°Than with a contentious and an angry woman.
20 *There is* treasure to be desired and oil in the dwelling of the wise;
But a °foolish [16]man °spendeth it up.
21 He that followeth after righteousness and °mercy
Findeth life, righteousness, and honour.
22 A wise *man* scaleth the city of the mighty,
And °casteth down the strength of the confidence thereof.
23 Whoso °keepeth his °mouth and his °tongue
Keepeth his [10]soul from °troubles.
24 Proud *and* haughty [11]scorner *is* his name,
Who dealeth in proud wrath.
25 The desire of the slothful killeth him;
For his hands refuse to labour.
26 He °coveteth greedily all the day long:
But the righteous giveth and spareth not.
27 The sacrifice of [4]the wicked *is* abomination:
How much more, *when* he bringeth it with a wicked °mind?
28 A false witness °shall perish:
But the [2]man that heareth °speaketh constantly.
29 A [4]wicked [2]man hardeneth his face:
But *as for* the upright, he °directeth his way.
30 *There is* °no wisdom nor understanding
Nor counsel against [1]the LORD.
31 The horse *is* prepared against the day of battle:
But °safety *is* of [1]the LORD.

3 justice = righteousness.
more acceptable, &c. Illustrations: Saul (1 Sam. 13. 10–13; 15. 22); Israel (Jer. 7. 22, 23. Amos 5. 21–24); Judah (Isa. 1. 11–17); Pharisees (Matt. 9. 13). Note the contrast, *v.* 4.
4 And. Omit this "And".
plowing: or tillage. See Ap. 74.
the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.
sin. Heb. *ḥāṭā'*. Ap. 44. i. The special word for the sin offering. Render the verse "A lofty look and a proud heart, [which is] the tillage of the lawless, [is more acceptable to them than] the sin offering." This supply of the Ellipsis (Ap. 6. III) from the preceding verse completes the sense, and shows that the two are strictly related.
5 thoughts = reckonings, or calculatings.
the diligent = a diligent one.
7 robbery = rapacity. Illustrations: the princes of Judah (Isa. 1. 23, 24); the Jews (Jer. 7. 9–11, 15; 34. 10–22. Mic. 3. 9–12).
8 The way, &c. Render, "The way of a man laden with guilt is unsteady". Some codices, with Aram. and Syr., read "of a man who is an alien".
pure = upright. **9 better.** See note on 8. 11.
10 soul. Heb. *nephesh*. Ap. 13.
the wicked = a lawless one.
evil. Heb. *rā'a'*. Ap. 44. viii.
11 scorner = scoffer. **instructed** = corrected.
12 wickedness. Heb. *rā'a'*. Ap. 44. viii, same as "evil" in *v.* 10.
13 poor = weak. Heb. *dal*. See note on 6. 11.
heard = answered. Illustrations: the Jews (Zech. 7. 9–14. Jer. 34. 10–22); Parable (Matt. 18. 30–34).
15 the just = a just one.
iniquity. Heb. *'āven*. Ap. 44. iii.
16 man. Heb. *'ādām*. Ap. 14. I.
congregation = assembly.
dead = the Rephaim, who have no resurrection. See note on "deceased" and "dead" in Isa. 26. 14, 19, and Ap. 25.
17 poor = destitute. Heb *heṣer*. See note on 6. 11.
wine. Heb. *yayin*. Ap. 27. I.
18 the righteous = a righteous one.
transgressor = traitor.
19 Than, &c. Supply the Ellipsis thus: Than [in a house, or palace].
20 foolish. Heb. *k'sīl*. See note on 1. 7.
spendeth it up = swalloweth it up.
21 mercy = lovingkindness, or grace.
22 casteth down. Illustrations: Joshua (Josh. 6. 3–21; 8. 4–8); wise woman (2 Sam. 20. 16–22. Cp. Ecc. 9. 13–15).
23 keepeth = guardeth.
mouth . . . tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is uttered by them.
troubles. Some codices, with five early printed editions, Aram., Sept., and Syr., read "trouble" (sing.).
26 coveteth greedily = craving he craveth. Fig. *Polyptōton* (Ap. 6), for emphasis. **27 mind** = purpose.
28 shall perish. Illustrations: Pashur (Jer. 20. 4–6); Hananiah (Jer. 28. 1–4, 10–17); the false prophets (Jer. 29. 21); Shemaiah (Jer. 29. 31, 32); Amaziah (Amos 7. 10–17).
speaketh. Supply the Ellipsis (Ap. 6), "speaketh [the truth] evermore."
30 no wisdom . . . against the LORD. Illustrations: Pharaoh (Ex. 1. 10. See Ap. 23); Balak (Num. 24. 10); Ahaziah (2 Kings 1. 9–17); Sennacherib (2 Chron. 32. 21; Isa. 30. 31); Haman (Est. 5. 11–13; 7. 10).
31 safety, &c. = to Jehovah [belongeth] the salvation.

22 A *good* °name *is* rather to be chosen than great riches,
And loving favour rather than silver and gold.
2 The rich and °poor meet together:
°The LORD *is* the Maker of them all.
3 A prudent *man* foreseeth the °evil, and hideth himself:
But the °simple pass on, and °are punished.
4 °By humility *and* °the fear of [2]the LORD
Are riches, and honour, and °life.
5 Thorns °*and* snares *are* in the way of the °froward:
He that doth keep his °soul shall be far from them.
6 °Train up a child °in the way he should go:
And when he is old, he will not depart from it.
7 °The rich ruleth over °the [2]poor,
And the borrower °*is* servant to the lender.
8 He that soweth °iniquity shall reap vanity:
And the rod of his anger °shall fail.
9 ℌe that hath a bountiful eye shall be blessed;
For he giveth of his bread to °the poor.
10 Cast out the °scorner, and contention °shall go out;
Yea, strife and reproach shall cease.
11 °He that loveth °pureness of heart,
For the grace of his lips the king *shall be* his friend.
12 The eyes of [2]the LORD °preserve knowledge,
And He overthroweth the °words of the °transgressor.
13 The slothful *man* saith, "*There is* a lion without,
I shall be slain in the °streets."
14 The mouth of °strange women *is* a deep pit:
He that is abhorred of [2]the LORD shall fall therein.
15 °Foolishness *is* bound in the heart of a child;
But the rod of correction shall drive it far from him.
16 He that oppresseth [9]the poor to increase his *riches*,
And he that giveth to [7]the rich, *shall* surely *come* to want.

A² (p. 891)
17 Bow down thine ear, and hear the °words of the wise,
And apply °thine °heart unto °my °knowledge.
18 For *it is* a pleasant thing if thou keep them within thee;
They shall withal be fitted in thy lips.
19 That thy °trust may °be in [2]the LORD,
I have made known to °thee this day, even to °thee.
20 Have not I written °to thee °excellent things
°In counsels and knowledge,
21 That I might make thee know the certainty of the °words of truth;
That thou mightest answer the °words of truth to them that °send unto thee?

B²
22 Rob not [9]the poor, because ℌe *is* poor:
Neither oppress °the afflicted in the gate:
23 For [2]the LORD will plead their cause,
And spoil the [5]soul of those that spoiled them.
24 Make no friendship with °an angry man;
And with a furious °man thou shalt not go:

22. 1 name. Note the Ellipsis (Ap. 6), and supply "good" from Ecc. 7. 1.
2 poor = needy. Heb. *rūsh*. See note on 6. 11. Same word as in *v.* 7. Not the same word as in *vv.* 9, 16, 22.
The LORD. Heb. Jehovah. Ap. 4. II.
3 evil = mischief. Heb. *rā'a'*. Ap. 44. viii.
simple. See note on 1. 4.
are punished = suffer for it, or pay the penalty.
4 By humility, &c. = The reward of humility [that is] the fear of the Jehovah, will be, &c.
the fear of the LORD. See note on 1. 7.
life: i.e. resurrection and eternal life. See note on Lev. 18. 5; not necessarily long life on earth.
5 and. Sept., Syr., and Vulg. read this "and" in the text.
froward = perverse. See note on 2. 12, 15; 3. 32. Illustrations: Israel (Judg. 2. 2, 3. Josh. 23. 12, 13; contrast with Josh. 21. 43–45; 24. 31); Ahab (1 Kings 17. 1; 18. 5; 21. 4, 20; 22. 6, 37). **soul.** Heb. *nephesh*. Ap. 13.
6 Train up = Hedge in: i.e. straiten him in, as cattle are guided.
in the way he should go = concerning his way. Heb. at the mouth of his way: "mouth" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the opening or beginning of his way. C. H. Spurgeon applied it to "the way you wish you had gone yourself"!
7 The rich = a rich one. **the poor** = poor ones.
is servant, &c. Illustrations: the widow (2 Kings 4. 1); the Jews (Neh. 5. 3, 5).
8 iniquity = trickery. Heb. *'āval*. Ap. 44. vi. Illustration: Rebekah (Gen. 27. 6–17, 41–46).
shall fail. Illustrations: Balak (Num. 24. 10); Solomon (1 Kings 11. 14, 23, and 1 Kings 11. 31, 40); Ahaziah (2 Kings 1. 9–17); Sennacherib (2 Chron. 32. 21. Isa. 30. 31); Haman (Est. 5. 11–13; 7. 10). See note on 21. 30.
9 the poor = a weak one. Heb. *dal*. Same word as in *vv.* 16, 22. Not the same word as in *vv.* 2, 7. See note on 6. 11. **10 scorner** = scoffer.
shall go out. Illustration: Ishmael (Gen. 21. 9–12. Cp. Gal. 4. 29).
11 He that, &c. Aram., Sept., and Syr., read "Jehovah". **pureness of heart** = one pure of heart.
12 preserve = guard.
words: or affairs. Heb. *dābar*. Ap. 73. x.
transgressor = traitor. Heb. *bāgad*. Illustrations: Ahithophel (2 Sam. 17. 14); Noadiah (Neh. 6. 14–16); Ezra's opponents (Ezra 3. 3, 13. Cp. ch. 5 and 6); the Sanhedrin (Acts 5. 34). **13 streets** = open places.
14 strange = apostate. Heb. *zūr*. See notes on 2. 16 and 5. 3.
15 Foolishness. Heb. *'ĕvīl*. See note on 1. 7.

17–21 (A², p. 891). CALL TO HEAR.

17 words of the wise. See the Structure of the whole book (p. 864). Referring to the wise men by whom Solomon was surrounded, such as Ethan, Heman, Chalcol, and Darda, the sons of Mahol (1 Kings 4. 31).
thine. Note the continuation of the second person, "the words of the wise" being addressed to Solomon.
heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts and powers.
my. Note the writer's personality as being other than Solomon. **knowledge** = teaching.
19 trust = confidence. Heb. *baṭaḥ*. See Ap. 69. i.
be = come to be.
thee. Note the emphasis on the second person.
20 to thee = for thee. See the Structure (p. 891).
excellent things. Heb. marg. reads "formerly", or "before". **In** = With.
21 words = sayings, or utterances. Heb. *'imrah*. See Ap. 73. v.
send unto = inquire of. Illustration: the queen of Sheba (1 Kings 10).

22–29 (B², p. 891). PERSONAL CONDUCT.

22 the afflicted = a wretched one. Heb. *'anī*. See note on 6. 11.
24 an angry man = a lord, or master, of anger.
man. Heb. *'īsh*. Ap. 14. II.

25 Lest thou learn his ways,
And get a snare to thy [5]soul.
26 Be not thou *one* of them that strike hands,
Or of them that are sureties for debts.
27 If thou hast nothing to pay,
Why should °he take away thy bed from under thee?
28 Remove not the °ancient °landmark,
Which thy fathers have set.
29 °Seest thou a °man diligent in his business?
he shall stand before kings;
He shall not stand before °mean *men*.

C² (p. 891)
23 °When °thou sittest to eat with a ruler,
°Consider diligently °what *is* before thee:
2 °And put a knife to thy throat,
If thou *be* °a man given to °appetite.
3 Be not desirous of his °dainties:
For they *are* °deceitful meat.
4 °Labour not to be rich:
Cease from thine own °wisdom.
5 Wilt thou set thine eyes upon that which is not?
°For *riches* certainly make themselves wings;
They fly away as an eagle toward heaven.
6 Eat thou not the bread of *him that hath* an °evil eye,
Neither desire thou his [3]dainty meats:
7 For as he °thinketh in his °heart, so *is* he:
"Eat and drink," saith he to thee;
But his heart *is* not with thee.
8 The morsel *which* thou hast eaten shalt thou vomit up,
And lose thy sweet words.
9 Speak not in the ears of a °fool:
For °he will despise the °wisdom of thy °words.
10 Remove not the °old landmark;
And enter not into the °fields of the °fatherless:
11 For their °Redeemer *is* mighty;
He shall plead their cause with thee.
12 Apply thine heart unto instruction,
And thine ears to the words of knowledge.
13 Withhold not correction from the °child:
For *if* thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod,
And shalt °deliver his °soul from °hell.
15 My son, if thine heart be wise,
My heart shall rejoice, even mine.
16 Yea, my °reins shall rejoice,
When thy lips speak right things.
17 Let not thine heart envy °sinners:
But *be thou* in °the fear of °the LORD all the day long.
18 For surely there is °an end;
And thine °expectation shall not be cut off.
19 Hear thou, °my son, and be wise,
And guide thine heart in the way.
20 Be not among °winebibbers;
Among riotous °eaters of flesh:
21 For the drunkard and the glutton shall come to °poverty:
And drowsiness shall clothe *a man* with rags.

A³ 22 °Hearken unto °thy father that begat thee,
And despise not thy mother when she is old.
23 Buy the truth, and sell *it* not;
Also °wisdom, and instruction, and understanding.
24 The father of °the righteous shall greatly rejoice:
And he that begetteth a wise *child* shall have joy of him.
25 [22] Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.
B³ 26 [19] My son, give me thine °heart,
And let thine eyes °observe my ways.

27 he: i.e. the usurer. **28** ancient = age-long. landmark = boundary stone.
29 Seest thou . . .? Fig. *Erotēsis*. Ap. 6. man. Heb. *'īsh*. Ap. 14. II. mean = mean ones: i.e. men who are obscure.

23. 1-21 (C², p. 891). PERSONAL CHARACTER.
1 When = Forasmuch as. Taking the act for granted. thou. The second person is continued down to *v.* 24. Consider = Discern. what: or, who.
2 And put = Then thou wilt put. a man given, &c. Illustrations: Esau (Gen. 25. 30); Isaac (Gen. 25. 28; 27. 4); those referred to in Phil. 3. 18, 19. appetite = soul. Heb. *nephesh*. Ap. 13.
3 dainties = dainty meals. deceitful meat = meat that deceives. Heb. *kazah*. See note on 11. 18.
4 Labour not, &c. Illustrations: Lot (Gen. 13. 10, 13); the rich fool (Luke 12. 16-20. Cp. Prov. 10. 16). See Jeremiah's advice (Jer. 45. 5). wisdom. Heb. *bīnāh*. See note on 1. 2. Not the same word as in *vv.* 9, 23.
5 For. This is the reason why "it is gone".
6 evil. Heb. *rā'a'*. Ap. 44. viii.
7 thinketh, &c. = estimates himself. heart = soul. Heb. *nephesh*. Ap. 13.
9 fool. Heb. *keṣīl*. See note on 1. 7. he will despise. Illustration: Amaziah (2 Chron. 25. 16). wisdom = intelligence. Heb. *sekel*. See note on 1. 2. Not the same word as in *vv.* 4, 23. words = sayings. Heb. *millāh* = discourse.
10 old landmark = ancient boundary. Cp. 22. 28. fields. Some codices, with Aram., Sept., Syr., and Vulg., read "field" (sing.). fatherless. Put by Fig. *Synecdoche* (of Species), Ap. 6 for all bereaved ones.
11 Redeemer = kinsman-redeemer. Heb. *gā'al*. See note on Ex. 6. 6; 13. 13. **13** child = youth.
14 deliver = rescue. soul. Heb. *nephesh*. Ap. 13. hell = hades. See Ap. 35.
16 reins = kidneys. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for affections and impulses.
17 sinners. Heb. *ḥāṭā'*. Ap. 44. i. the fear of the LORD. See note on 1. 7. the LORD. Heb. Jehovah. Ap. 4. II.
18 an end = a hereafter, or latter end. expectation. Heb. *tiḳvah*. See note on 10. 28.
19 my son. Note the characteristic of this member **D** (p. 891).
20 winebibbers. Heb. *yayin* (Ap. 27. i) and *ṣābā'* = drinkers to excess. eaters of flesh = selfish eaters.
21 poverty = dispossession. Heb. *yārash*. See note on 6. 11.

22-25 (A³, p. 891). CALL TO HEAR.
22 Hearken. This determines the Structure (p. 891). thy father. Note this mark of "Proverbs FOR Solomon". See the Structure of **D** (p. 891).
23 wisdom. Heb. *chākmāh*. See note on 1. 2. Not the same word as in *vv.* 4, 8.
24 the righteous = a just one.

26-33 (B³, p. 891). PERSONAL CONDUCT.
26 heart. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for attention. observe = delight in.

27 For a whore *is* a deep ditch;
And a °strange woman *is* a narrow pit.
28 She also lieth in wait as *for* a prey,
And increaseth the °transgressors among °men.
29 Who hath woe? who hath sorrow? who hath contentions?
Who hath babbling? who hath wounds without cause?
Who hath redness of eyes?
30 They that tarry long at the ° wine;
They that go to seek ° mixed wine.
31 Look not thou upon the [30]wine when it is red,
When it giveth °his colour in the cup,
When it moveth itself aright.
32 At the last it biteth like a serpent,
And stingeth like an adder.
33 Thine eyes shall behold °strange women,
And thine heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the °midst of the sea,
Or as he that lieth upon the °top of a mast.
35 "They have stricken me," *shalt thou say,*
"*and* I was not sick;
They have beaten me, *and* I °felt *it* not:
When shall I awake? I will seek it yet again."

C³ (p. 891)

24 °Be not thou envious against °evil °men,
Neither desire to be with them.
2 For their heart studieth destruction,
And their lips talk of °mischief.
3 Through °wisdom is an house builded;
And by understanding it is established:
4 And by knowledge shall the °chambers be filled
With all precious and pleasant riches.
5 °A wise °man *is* strong;
Yea, °a man of knowledge °increaseth strength.
6 For by wise counsel thou shalt make thy war:
And in °multitude of counsellers *there is* safety.
7 °Wisdom °*is* too high for a °fool:
He °openeth not his mouth in the gate.
8 He that deviseth to do [1]evil
Shall be called a °mischievous person.
9 The °thought of °foolishness *is* °sin:
And the °scorner *is* an abomination to °men.
10 °*If* thou faint in the day of adversity,
Thy strength *is* small.
11 °If thou forbear to °deliver *them that are* °drawn unto death,
And *those that are* ready to be slain;
12 If thou sayest, "Behold, we °knew it not;"
Doth not He that pondereth the heart consider *it?*
And He that keepeth thy °soul, doth *not* He know *it?*
And shall *not* He render to *every* [9]man according to his works?
13 °My son, eat thou honey, because *it is* good;
And the honeycomb, *which is* sweet to thy taste:
14 So *shall* the knowledge of [3]wisdom *be* unto thy [12]soul:
When thou hast found *it,* then there shall be a reward,
And thy expectation shall not be °cut off.
15 Lay not wait, O °wicked *man,* against the dwelling of °the righteous;
Spoil not his resting place:
16 For a °just *man* falleth seven times, and riseth up again:
But °the [15]wicked shall fall into °mischief.
17 °Rejoice not when thine enemy falleth,
And let not thine heart be glad when he stumbleth:
18 Lest °the LORD see *it,* and it displease Him,
And He turn away His wrath °from him.

27 strange = foreign. Heb. *nākar.* See note on 2. 16; 5. 3. Not the same word as in *v.* 33.
28 transgressors = traitors.
men. Heb. *'ādām.* Ap. 14. I.
30 wine. Heb. *yayin.* Ap. 27. I.
mixed wine. Heb. *mimsāk.* See Ap. 27. VII.
31 his colour = its sparkle.
33 strange = apostate. Heb. *zūr.* See note on 2. 16; 5. 3. Not the same word as in *v.* 27.
34 midst. Heb. "heart".
top = basket: i.e. the look-out basket or cradle on the mast.
35 felt = knew.

24. 1-20 (C³, p. 891). PERSONAL CHARACTER.

1 Be not thou envious = Do not get excited. Cp. 23. 17. evil. Heb. *rā'a'.* Ap. 44. viii.
men. Heb. *'ĕnōsh.* Ap. 14. III.
2 mischief. Heb. *'āmal.* Ap. 44. v. Not the same word as in *vv.* 8 and 16.
3 wisdom. Heb. *chākmāh.* See note on 1. 2.
4 chambers = inner chambers.
5 A wise man, &c. = A strong man [if wise] is strong indeed. Aram., Syr., and Sept. read "[Better] a wise man than a mighty". man. Heb. *geber.* Ap. 14. IV.
a man. Heb. *'īsh.* Ap. 14. II.
increaseth strength. Aram. and Syr. read "than one who is strong".
6 multitude, &c. But they must all be "counsellors". Cp. 11. 15 and 15. 22.
7 Wisdom. Heb. pl. = true wisdom. See notes on 1. 20; 9. 1; and cp. 14. 1.
is too high = seems to be, or is regarded as coral: i.e. as an ornament costly, and, to him, unattainable. Occurs three times (here, Job 28. 18, and Ezek. 27. 16).
fool. Heb. *'ĕvīl.* See note on 1. 7.
openeth not his mouth in the gate: i.e. where the judges sit. A fool is not appointed as a judge.
8 mischievous person = a genius at plots. Heb. *zimmāh* = plots. Not the same word as in *vv.* 2 and 16.
9 thought, &c. Cp. 4. 23. Job 1. 5. Jer. 4. 14. Matt. 9. 3, 4; 15. 19, 20.
foolishness = the foolish. Heb. *'ĕvīl* (*v.* 7).
sin. Heb. *chāt.tā'.* Ap. 44. i. scorner = scoffer.
men. Heb. *'ādām.* Ap. 14. I. Same word as in *vv.* 12, 30.
10 If thou faint, &c. Adversity is sent to try our strength; and, if we fail, it is proved to be weakness. Illustrations: Jacob (Gen. 42. 36); David (1 Sam. 27. 1); Elijah (1 Kings 19. 3, 4); Jonah (Jonah 4. 8).
11 If thou forbear. This is counsel for a ruler or judge, and is FOR Solomon. See the Structure (p. 891). Illustrations: Doeg (1 Sam. 22. 18); Pilate (Luke 23. 22-24).
deliver = snatch, or rescue.
drawn, &c. = being taken to execution.
12 knew it not = we knew not of it.
soul. Heb. *nephesh.* Ap. 13.
13 My son. Confirming the Structure **D** (p. 891).
14 cut off. Cp. *v.* 20 and 23. 18.
15 wicked = lawless. Heb. *rāshā'.* Ap. 44. x. (sing.), *v.* 16 (pl.). the righteous = a just one.
16 just = righteous. the wicked = lawless ones.
mischief = calamity. Heb. *rā'a'.* Ap. 44. viii. Not the same word as in *vv.* 2 and 8.
17 Rejoice not. Illustrations: Tyre (Ezek. 26. 2-6); Ammon (Ezek. 25. 6); David (2 Sam. 1. 11, 12). Cp. Ps. 35. 13, 14); Jeremiah (Jer. 9. 1); Edom (Obad. 11-14).
18 the LORD. Heb. Jehovah. Ap. 4. II.
from him. Supply Ellipsis, "from him [to thee]".

19 °Fret not thyself because of °evil *men,*
Neither [1]be thou °envious at °the [15]wicked;
20 For there shall be no °reward to the [8]evil *man;*
The °candle of [19]the wicked shall be put out.

A[4] (p. 891) 21 [13]My son, fear thou [18]the LORD and the king:
And °meddle not with °them that are given to change:

B[4] 22 For °their °calamity shall rise suddenly;
And who knoweth the °ruin of them °both?
23 These *things* also °*belong* to the wise.
It is not good to have respect of persons in judgment.
24 He that saith unto °the °wicked, "Thou *art* righteous;"
Him shall the °people curse, nations shall abhor him:
25 But to them that °rebuke *him* shall be delight,
And a good blessing shall come upon them.
26 *Every man* shall °kiss *his* lips
That giveth a °right answer.
27 Prepare thy work without,
And make it fit for thyself in the field;
And afterwards build thine house.
28 Be not a witness against thy neighbour without cause;
And °deceive *not* with thy lips.
29 Say not, "I will do so to him °as he hath done to me:
I will render to the [5]man according to his work."

C[4] 30 I went by the field of the slothful,
And by the vineyard of the [9]man void of °understanding;
31 And, °lo, it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.
32 Then ℨ °saw, *and* °considered *it* well:
I looked upon *it, and* received instruction.
33 *Yet* a little sleep, a little slumber,
A little folding of the hands to sleep:
34 So shall thy °poverty come *as* one that travelleth;
And thy want as °an armed [5]man.

C D[1] (p. 897) **25** These *are* also proverbs °of Solomon, which °the °men of Hezekiah king of Judah copied out.
2 *It is* the glory of °God to conceal a thing:
But the °honour of kings *is* to search out a matter.
3 The heaven for height, and the earth for depth,
And the heart of kings *is* unsearchable.
4 Take away the dross from the silver,
And there shall come forth a vessel for the °finer.
5 °Take away °the °wicked *from* before the king,
And his throne shall be established in righteousness.
6 Put not forth thyself in the presence of the king,
And stand not in the place of great *men:*
7 For °better *it is* that it be said unto thee,
"Come up hither;"
Than that thou shouldest be put lower in the presence of the prince
Whom thine eyes have seen.

19 Fret not = Chafe not thyself. Cp. Ps. 37. 1, 7, 8.
evil men = evil-doers. Cp. Ps. 37. 1, 7, 8. Same word as in *v.* 8.
envious = excited. the wicked = lawless ones.
20 reward = posterity, or future.
candle = lamp. The idiom is used for having no posterity.

21 (A[4], p. 891). CALL TO HEAR.

21 meddle not = mingle not, i.e. have nothing to do with.
them that are given to change = with them that make a difference [between a wicked king and a wicked common man].

22-29 (B[4], p. 891). PERSONAL CONDUCT.

22 their: i.e. the king and a common man.
calamity = overthrow. ruin = catastrophe.
both: i.e. the two who are the subjects of this counsel.
23 belong to = are [the words of] the wise (pl.). R.V. = are [sayings] of the wise. See the Structure, p. 891, and note on 22. 17.
24 the wicked. Unto a wicked [king]: i.e. as well as to an ordinary man.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
people = peoples.
25 rebuke him: i.e. rebuke a wicked king.
26 kiss his lips = do homage with his lips to him.
right = straightforward.
28 deceive. Heb. *pāthāh*. See note on 11. 18.
29 as = according as.

30-34 (C[4], p. 891). PERSONAL CHARACTER.

understanding. Heb. "heart": put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the discernment coming from it. See note on 1. 2.
31 lo. Fig. *Asterismos*. Ap. 6.
32 saw = gazed.
considered it well = set my heart upon it.
34 poverty = need. Heb. *rūsh*. See note on 6. 11.
an armed man = a man with a shield.

25. 1—26. 28 (*C*, p. 864). PROVERBS BY SOLOMON. THIRD PERSON ("HE", "HIM", "HIS"). (*Division.*)

C | D[1] | 25. 1-28. Admonition to the Fear of God.
| D[2] | 26. 1-28. Warning against the Sins of Men.

25. 1-28 (D[1], above). ADMONITION TO THE FEAR OF GOD. (*Division.*)

1 of Solomon = by Solomon, as author: i.e. written by him. Characterising this section of the book.
the men of Hezekiah. Evidently a special guild of scribes employed in the work of editing and putting together the O.T. books. At the end of each book are three Majuscular letters, *Cheth* (ח = Ḥ), *Zayin* (ז = Z), and *Koph* (ק = Ḳ), which are the initials of Hezekiah, and his sign-manual, confirming the work done. This *tri-grammaton* is found in all MSS. and printed editions up to the end of 2 Kings. After the death of Hezekiah it obtains varied forms and additions; subsequent writers and editors having lost the origin and meaning of these three letters, and taken it as a word which means "Be strong", put there for their encouragement. See Ap. 67.
men. Heb. *'ĕnōsh*. Ap. 14. III.
2 God. Heb. Elohim. Ap. 4. I. Cp. Job 37. 14-24; and 38-41.
honour = glory, as in preceding line.
4 finer = refiner.
5 Take away, &c. Illustrations: David (1 Kings 2. 5, 6. Cp. *v.* 46); Asa (1 Kings 15. 13).
the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
7 better. See note on 8. 11.

D1 (cont.)

8 °Go not forth hastily to strive,
Lest *thou know not* what to do in the end thereof,
When thy neighbour hath put thee to shame.
9 Debate thy cause °with thy neighbour *himself;*
And discover not a secret to another:
10 Lest he that heareth *it* put thee to °shame,
And thine infamy turn not away.
11 A word °fitly spoken
Is like °apples of gold in °pictures of silver.
12 *As* an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an °obedient ear.
13 As the cold of snow °in the time of harvest,
So is a faithful messenger to them that send him:
For he refresheth the °soul of his masters.
14 Whoso boasteth himself of a °false gift
Is like clouds and °wind without rain.
15 By long forbearing is a °prince °persuaded,
And a soft °tongue °breaketh the bone.
16 Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
17 Withdraw thy foot from thy neighbour's house;
Lest he be °weary of thee, and *so* hate thee.
18 °A man that beareth false witness against his neighbour
Is a °maul, and a sword, and a sharp arrow.
19 Confidence in an °unfaithful man in time of trouble
Is like a broken tooth, and a °foot out of joint.
20 *As* he that °taketh away a garment in cold weather, *and as* vinegar upon °nitre,
°So *is* he that singeth songs to an heavy heart.
21 °**If thine enemy be hungry, give him bread to eat;**
And if he be thirsty, give him water to drink:
22 **For** thou **shalt °heap coals of fire upon his head,**
And °the LORD shall reward thee.
23 The north [14] wind °driveth away rain:
So *doth* °an angry countenance a backbiting tongue.
24 *It is* [7] better to dwell in the corner of the housetop,
Than with a °brawling woman and in a wide house.
25 *As* cold waters to a thirsty [13] soul,
So *is* °good news from a far country.
26 A righteous man falling down before the [5] wicked
Is as a °troubled fountain, and a corrupt spring.
27 *It is* not good to eat much honey:
So *for men* to search their own glory *is not* glory.
28 He that *hath* no rule over his own °spirit
Is like a city *that is* broken down, *and* without walls.

D2 (p. 897)

26 As °snow in summer, and as °rain in harvest,
So honour is not seemly for °a fool.
2 As the bird °by wandering, as the swallow °by flying,
°So the curse causeless shall not come.

8 Go not forth, &c. Illustrations: Gaal (Judg. 9. 26-40); the ten tribes (Josh. 22. 12-34); Abner (2 Sam. 2. 14, 17); Asahel (2 Sam. 2. 18-23); Amaziah (2 Kings 14. 8-14); Josiah (2 Chron. 35. 20-24).

9 with thy neighbour. Illustrations: Abraham (Gen. 13. 8; 21. 25-32); Jephthah (Judg. 11. 12-27).

10 shame. A *Homonym.* Heb. *cheṣed*, meaning (1) mercy, or lovingkindness, but also (2) a disgraceful thing. Lev. 20. 14, 17. Job 37. 13. See notes there.

11 fitly = timely. As we say "on the spur of the moment".

apples of gold. The difficulty is not in this expression, for jewellery is evidently intended from the first clause of the next verse.

pictures = carved or sculptured work, put by Fig. *Metonymy* (of Effect), Ap. 6, for imaginative work made from it: i.e. baskets, or dishes. Golden fruit (the Rev. James Niel suggests oranges) in silver salvers would be the height of rarity, which it is the intention of the words to convey. Heb. *maskīth* occurs six times, 18. 11 ("conceit"); Lev. 26. 1. Num. 33. 52. Ps. 73. 7 ("could wish"); Ezek. 8. 12 ("imagery"). **12 obedient** = attentive.

13 in the time of harvest: i.e. most unusual. Cp. 26. 1. The emphasis is on "cold" as being refreshing.

soul. Heb. *nephesh.* Ap. 13.

14 false = pretended. Illustrations: Zedekiah (1 Kings 22. 11); Hananiah (Jer. 28. 1-4); Shemaiah (Jer. 29. 24-31); false apostles (2 Cor. 11. 13-15. Jude 12).

wind. Heb. *rūach.* Ap. 9.

15 prince: or judge. **persuaded.** Cp. Gen. 26. 13-31.

tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.

breaketh the bone: i.e. overcometh obstinacy.

17 weary = full of.

18 A man. Heb. *'īsh.* Ap. 14. II.

maul = a mallet, or large wooden hammer, or club. From the Latin *malleus.*

19 unfaithful = treacherous. Heb. *bāgad.* See note on "transgressors" (11. 3).

foot out of joint = a tottering foot. Illustrations: Micah (Judg. 18. 20); Ben-hadad (2 Kings 8. 8-15. 2 Chron. 28. 20, 21); Israelites (Isa. 30. 1-5); Zedekiah (Jer. 37. 5-7); cp. Ezek. 17. 15; 29. 7; and Prov. 19. 22.

20 taketh away, &c. = decketh himself out in. Heb. *'ādāh.* See Job 40. 10. Isa. 61. 10. Jer. 4. 30; 31. 4. Ezek. 16. 11, 13; 23. 40. Hos. 2. 13: i.e. he that thinks more of his appearance than his comfort and health.

nitre = *natron.* Now called soda. With any acid it causes strong effervescence.

So is he. The point is in the incongruity of the three things named.

21 If thine enemy be hungry, &c. Quoted in Rom. 12. 20; cp. 1 Sam. 24. 6; 26. 9. Illustrations: Azariah, Berachiah, &c. (2 Chron. 28. 12-15); Elisha (2 Kings 6. 19-23). By the Fig. *Synecdoche* (of Species), Ap. 6, these examples are put for all similar kinds.

22 heap, &c. = receive from thine enemy [and place] upon his head. Fig. *Ellipsis* (Relative), Ap. 6. As *ḥāthā* = receive, the Ellipsis must be thus supplied: i.e. If thou doest good to one whose burning words (16. 27; 26. 23) thou hast received, they will burn him in another sense. Illustration: David (1 Sam. 24. 16-22).

the LORD. Heb. Jehovah. Ap. 4. II.

23 driveth away = bringeth forth. Heb. *ḥūl.*

an angry countenance. Supply the Ellipsis thus: by adding "[produceth]". **24 brawling** = wrangling.

25 good news, &c. Illustrations: Jacob (Gen. 45. 25-28); Paul (Col. 1. 3, 4. Eph. 1. 15, 16. Phil. 1. 3-6).

26 troubled = trampled, or fouled.

28 spirit. Heb. *rūach.* Ap. 9.

26. 1-28 (D2, p. 897). WARNING AGAINST THE SINS OF MEN.

1 snow in summer . . . rain. These are as rare and as exceptional as honour is to a fool.

a fool. Heb. *kᵉṣīl.* See note on 1. 7.

2 by . . . by = for . . . for: or [has cause] for.

So the curse, &c. Illustrations: Baalam's (Neh. 13. 2); Goliath's (1 Sam. 17. 43); Shimei's (2 Sam. 16. 5, 12).

3 A whip for the horse, a bridle for the ass,
And a rod for °the ° fool's back.
4 °Answer not a [1] fool according to his °folly,
Lest thou also be like unto him.
5 [4]Answer a [1] fool according to his [4] folly,
Lest he be wise in his own °conceit.
6 He that °sendeth a message by the hand
of a [1] fool
°Cutteth off the feet, *and* drinketh damage.
7 The °legs of the lame °are not equal:
So *is* a parable in the mouth of [1] fools.
8 As he that °bindeth a stone in a sling,
So *is* he that giveth honour to a [1] fool.
9 *As* a thorn goeth up into the hand of °a
drunkard,
So *is* a parable in the mouth of [1] fools.
10 °The great *God* that formed all *things*
Both °rewardeth the [1] fool, and rewardeth
transgressors.
11 °**As a dog returneth to his vomit,**
So a [1] fool °returneth to his [4] folly.
12 Seest thou a °man wise in his own [5]conceit?
There is more hope of a [1] fool than of him.
13 The slothful *man* saith, "*There is* °a lion in
the way;
A lion *is* in the streets."
14 *As* the door turneth upon his hinges,
So *doth* the slothful upon his bed.
15 The slothful °hideth his hand in *his* °bosom;
°It grieveth him to bring it again to his
mouth.
16 The sluggard *is* wiser in his own conceit
Than seven °men that can render a reason.
17 He that passeth by, *and* °meddleth with
strife *belonging* not to him,
Is like one that taketh a dog by the ears.
18 As a mad *man* who casteth firebrands,
Arrows, and death,
19 So *is* the [12]man *that*° deceiveth his neighbour,
And saith, "Am not ℑ in sport?"
20 Where no wood is, *there* the fire goeth out:
So where *there is* no talebearer, the strife
ceaseth.
21 *As* coals *are* to burning coals, and wood to fire;
So *is* a contentious [16]man to kindle strife.
22 The words of a talebearer *are* as °wounds,
And they go down into the innermost parts
of the belly.
23 °Burning lips and a °wicked heart
Are like a potsherd covered with °silver dross.
24 He that hateth dissembleth with his lips,
And layeth up [19] deceit within him;
25 When he °speaketh fair, believe him not:
For *there are* seven abominations in his heart.
26 *Whose* hatred is covered by ° deceit,
His [23] wickedness shall be shewed before
the *whole* ° congregation.
27 Whoso diggeth a pit °shall fall therein:
And he that rolleth a stone, it will return
upon him.
28 A lying tongue °hateth *those that are*
afflicted by it;
And a flattering mouth worketh ruin.

D² E¹ (p. 899)

27 Boast not °thyself of to morrow;
For °thou knowest not what a day may
bring forth.
2 °Let another man praise °thee, and not
° thine own mouth;
A °stranger, and not thine own lips.
3 A stone *is* heavy, and the sand weighty;

3 the fool's back = the back of fools.

4 Answer not. The point of *v.* 3 is that you cannot reason with a fool; *v.* 4 gives the reason. If you answer not according to his folly, he will think he is wise like yourself. If you do answer him according to his folly, he will think you are a fool like he is: i.e. according to *v.* 3 you cannot *reason* with him. These are finely stated facts, not commands.

folly. Heb. *'ĕvīl.* See note on 1. 7. **5 conceit** = eyes.

6 sendeth a message: or, transacteth business.

Cutteth off the feet: i.e. his own feet = renders himself helpless.

7 legs = clothes; "legs" put by Fig. *Metonymy* (of Subject), Ap. 6, for the clothes on them.

are not equal = are lifted up: i.e. the clothes being lifted up expose the lame legs. So a fool exposes his folly in expounding a parable.

8 bindeth = bindeth tight: a foolish thing to do.

9 a drunkard: i.e. insensible to a thorn.

10 The great God, &c. Render: "A master [workman] formeth all himself aright: but he that hireth a fool, hireth a transgressor [who will spoil the work]."

rewardeth. Heb. *sākar*, to hire.

11 As a dog, &c. Quoted in 2 Pet. 2. 22.

returneth = repeateth. Illustrations: Pharaoh (Ex. 9. 27–34); Ahab (1 Kings 21. 27; 22. 6–8); Herod (Mark 6. 20–27). **12 man.** Heb. *'ish.* Ap. 14. II.

13 a lion = a black lion. **15 hideth** = burieth.

bosom = dish, as in 2 Kings 21. 13. Prov. 19. 24.

It grieveth him = It is hard for him, or he is too lazy.

16 men. No Heb. for this word here.

17 meddleth = vexeth himself.

19 deceiveth. Heb. *rāmāh.* See note on 11. 18. Not the same word as in *v.* 26.

22 wounds = self-inflicted wounds. Cp. 18. 8.

23 Burning lips: i.e. warm professions.

wicked. Heb. *rā'a'.* Ap. 44. viii.

silver dross. Fig. *Hypallage* (Ap. 6). Heb. = silver of dross.

25 speaketh fair = maketh his voice gracious.

26 deceit. Heb. *nāshā'.* See note on 11. 18. Not the same word as in *vv.* 19, 24.

congregation = assembly.

27 shall fall therein. Illustrations: Jacob, who deceived with a kid (Gen. 27. 14), was deceived by a kid (Gen. 37. 31, 32); David and the sword (2 Sam. 11. 14, 15, and 2 Sam. 12. 10); Haman and the gallows (Est. 7. 10; see Ps. 9. 15); Daniel and his accusers (Dan. 6. 4–9, 13, and 24).

28 hateth, &c.: i.e.:—

"Forgiveness to the injured doth belong;
They ne'er pardon who have done the wrong."

27. 1—29. 27 (*D*, p. 864). "WORDS OF THE WISE". FOR SOLOMON (A KING AND PRINCE, 28. 16; 29. 4, 14). SECOND PERSON. "MY SON" (27. 11). "THYSELF" (27. 1). "THOU" (27. 1, 22, 23). "THY" (27. 10, 23, 26, 27).

D	E^1	27. 1–27. Against self-praise and arrogance.
	E^2	28. 1–28. Against unscrupulous dealing.
	E^3	29. 1–27. Against stubbornness and insubordination.

1 Boast not, &c. Cp. Jas. 4. 13–16.

thyself ... thou. Second person, marking the Structure.

thou knowest not. Illustrations: Jonathan (1 Sam. 23. 17. Cp. 31. 2); Abner (2 Sam. 3. 9, 10. Cp. 3. 27); Benhadad (1 Kings 20. 3–31. Cp. *v.* 11); Ahab (1 Kings 22. 26, 27, 34–37); Haman (Est. 5. 12; 7. 1, 10); Nebuchadnezzar (Dan. 4. 30, 31–33); the rich fool (Luke 12. 20).

2 Let another man praise thee. Illustrations: Centurion (Matt. 8. 10); John (Matt. 11. 11. John 5. 35); Luke (Col. 4. 14. 2 Tim. 4. 11); Epaphroditus (Phil. 2. 25). No Heb. for "man", here.

thee ... thine. Second person, marking the Structure.

stranger = one unknown. Heb. *nākar.* See note on 2. 16; 5. 10.

E1 (cont.)

But a °fool's wrath *is* heavier than °them both.
4 Wrath *is* cruel, and anger *is* outrageous;
But who *is* able to stand before ° envy?
5 Open rebuke *is* better
Than secret love.
6 °Faithful *are* the wounds of a friend;
But the kisses of an enemy *are* ° deceitful.
7 The full °soul loatheth an honeycomb;
But to the hungry °soul every bitter thing is sweet.
8 As a bird that wandereth from her nest,
So *is* a °man that wandereth from his place.
9 Ointment and perfume rejoice the heart:
So *doth* the sweetness of a [2]man's friend by °hearty counsel.
10 Thine own friend, and °thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity;
For ° better *is* a neighbour *that is* near than a brother far off.
11 °My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.
12 A prudent *man* foreseeth the °evil, *and* hideth himself;
But the simple pass on, *and* °are punished.
13 Take his garment that is surety for a °stranger,
And take a pledge of him for a °strange woman.
14 He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.
15 A continual dropping in a very rainy day
And a ° contentious woman are alike.
16 Whosoever hideth her hideth the ° wind,
° And the ointment of his right hand, *which* bewrayeth *itself*.
17 Iron sharpeneth iron;
So a [8]man sharpeneth the countenance of his friend.
18 Whoso keepeth the fig tree shall eat the fruit thereof:
So he ° that waiteth on his master shall be °honoured.
19 As in water face *answereth* to face,
So the heart of ° man to ° man.
20 ° Hell and destruction are never full;
So the eyes of [19]man are never satisfied.
21 *As* the fining pot °for silver, and the furnace °for gold;
° So *is* a [8] man to his praise.
22 Though thou shouldest ° bray a [3] fool in a mortar among wheat with a pestle,
Yet will not his [3] foolishness depart from him.
23 Be thou diligent to know the state of thy flocks,
And look well to thy herds.
24 For ° riches *are* not for ever:
And doth the crown *endure* to every generation?
25 The hay appeareth, and the tender grass sheweth itself,
And herbs of the mountains are gathered.
26 The lambs *are* for thy clothing,
And the °goats *are* the price of the field.
27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household,
And *for* the ° maintenance for thy maidens.

E2 (p. 899)

28 °The °wicked flee when no man pursueth:
But °the righteous °are ° bold as a lion.
2 For the °transgression of a land °many *are* the princes thereof:
But by °a °man of understanding *and* knowledge the state *thereof* shall be prolonged.
3 A °poor °man that oppresseth °the poor
Is like a sweeping rain which leaveth no food.
4 They that forsake the law ° praise [1]the [1]wicked:
But such as keep the law °contend with them.

3 fool's. Heb. *'ĕvīl.* See note on 1. 7.
them. Should be "they". **4 envy** = jealousy.
6 Faithful, &c. Illustrations: Nehemiah (Neh. 5. 7–13. Cp. Neh. 6. 2); Jehu (2 Chron. 19. 2–11).
deceitful. Heb. *'āthar* = effusive (i. e. abundant) and empty (as vapour). See note on 11. 18. Cp. Matt. 26. 49.
7 soul. Heb. *nephesh.* Ap. 13.
8 man. Heb. *'īsh.* Ap. 14. II.
9 hearty counsel = counsel of the soul. Heb. *nephesh.* Ap. 13.
10 thy father's friend. Illustrations: Hiram (1 Kings 5. 1. Cp. *v.* 12); Mephibosheth (2 Sam. 9. 6, 7. Cp. 21. 7); Rehoboam (1 Kings 12. 6–8); Joash (2 Chron. 24. 17, 18; cp. *v.* 22). **better.** See note on 8. 11.
11 My son. Marking the Structure (p. 899), as being the Words of the Wise, *for* Solomon.
12 evil. Heb. *rā'a'.* Ap. 44. viii.
are punished = pay the penalty.
13 stranger = an apostate. Heb. *zūr.* See note on 2. 16; 5. 3. **strange** = foreign. See note above.
15 contentious = wrangling.
16 wind. Heb. *rūach.* Ap. 9.
And. Supply the Ellipsis, "And [hideth]", &c.
18 that waiteth . . . honoured. Illustrations: Deborah (Gen. 35. 8); Joseph (Gen. 39. 2–6, 22, 23); Elisha (2 Kings 3. 11); Centurion's servant (Luke 7. 8); disciples (Luke 12. 37); soldier (Acts 10. 7).
19 man . . . man. Heb. *'ādām.* Ap. 14. I.
20 Hell = Sheōl. Ap. 35.
21 for . . . for = trieth . . . trieth.
So is, &c. = So doth a man put his praise to the test.
22 bray = pound, pulverize.
24 riches. Consisted mainly in flocks and herds.
26 goats = he goats. **27 maintenance** = life.

28. 1–28 (E2, p. 899). AGAINST UNSCRUPULOUS DEALING.

1 The wicked flee, &c. = A lawless one flees. Illustrations: Adam (Gen. 3. 8); Joseph's brethren (Gen. 50. 15); the Jews (Lev. 26. 36); Ahab (1 Kings 21. 20); Herod Antipas (Matt. 14. 2. Cp. Prov. 20. 27); Felix (Acts 24. 25). Cp. Eph. 2. 13.
the wicked = a lawless one. Heb. *rāshā'.* Ap. 44. x.
the righteous = righteous ones.
are bold as a lion. Illustrations: Moses (Ex. 32. 20); the prophet (1 Kings 13. 1–10); Elijah (1 Kings 18. 15, 18. 2 Kings 1. 15); Azariah (2 Chron. 26. 17, 18); Nehemiah (Neh. 6. 11); Shadrach, &c. (Dan. 3); Peter and John (Acts 4. 18, 20; 5. 41, 42); Stephen (Acts 7. 51–60); Paul (Acts 20. 22–24).
bold = confident. Heb. *baṭaḥ.* Ap. 69. i.
2 transgression. Heb. *pāsha'.* Ap. 44. ix.
many: i. e. changes of dynasty in quick succession.
a man of understanding, &c., or a man knowing a discerning [man] when he sees him, &c. Cp. Pharaoh and Joseph; or Nebuchadnezzar and Daniel.
man. Heb. *'ādām.* Ap. 14. I.
3 poor = needy. Same root as in *vv.* 6, 19, 27. Not the same word as in *vv.* 3, 8, 11, 15, 22. Heb. *rūsh.* See note on 6. 11.
man = strong man. Heb. *geber.* Ap. 14. IV.
the poor = weak ones. Heb. *dal.* See note on "poverty" in 6. 11. Same word as in *vv.* 8, 11, 15.
4 praise the wicked = praise a lawless one. Illustrations: Saul (1 Sam. 23. 21); Absalom (2 Sam. 15. 6); Judah's nobles (Neh. 6. 19); false prophets (Jer. 5. 30, 31); Jews (Acts 12. 21–23).
contend with them. Illustrations: Nehemiah (Neh. 5. 7–11; 13. 11); John (Matt. 14. 4).

E² (*cont.*)

5 °Evil °men °understand not judgment:
But they that seek °the LORD ²understand all *things.*
6 °Better *is* °the ³poor that walketh in his °uprightness,
°Than *he that is* perverse *in his* °ways, though he *be* rich.
7 Whoso keepeth the law *is* a °wise son:
But he that is a companion of riotous *men* °shameth his father.
8 He that by usury and unjust gain increaseth his substance,
He shall gather it for him that will pity ³the poor.
9 He that turneth away his ear from hearing °the law,
Even his prayer *shall be* abomination.
10 Whoso causeth °the righteous to go astray in an °evil way,
He shall fall himself into his own °pit:
But the upright shall have good *things* in possession.
11 The rich °man *is* wise in his own °conceit;
But °the ³poor that hath ²understanding searcheth him out.
12 When °righteous *men* do rejoice, *there is* great glory:
But when °the¹ wicked rise, a ²man is hidden.
13 °He that covereth his °sins shall not prosper:
But whoso °confesseth and forsaketh *them* shall have mercy.
14 °Happy *is* the ²man °that feareth alway:
But °he that hardeneth his heart shall fall into mischief.
15 *As* a °roaring lion, and a ranging bear;
So is a ¹wicked ruler over ³the poor people.
16 The prince that wanteth ²understanding *is* also a great °oppressor:
But he that hateth covetousness shall prolong *his* days.
17 A ²man that doeth violence to °the blood of *any* °person
Shall flee to the °pit; let °no man stay him.
18 Whoso walketh ⁶uprightly shall be saved:
But *he that is* °perverse *in his* ways shall °fall at once.
19 He that tilleth his land shall have plenty of bread:
But he that followeth after °vain *persons* shall have °poverty enough.
20 A faithful ¹¹man shall abound with blessings:
But he that maketh haste to be rich shall °not be innocent.
21 To have respect of °persons *is* not good:
For for a piece of bread °*that* ³man will °transgress.
22 He that hasteth to be rich *hath* an ⁵evil eye,
And considereth not that °poverty shall come upon him.
23 He that rebuketh a ²man afterwards shall find more favour
Than he that flattereth with the °tongue.
24 Whoso robbeth his father or his mother, and saith, "*It is* no ²¹transgression;"
The same *is* the companion of a °destroyer.
25 He that is of a proud °heart stirreth up strife:
But he that putteth his °trust in ⁵the LORD shall be made fat.
26 He that ²⁵trusteth in °his own heart is a °fool:
But whoso walketh wisely, he shall be delivered.

5 Evil. Heb. *rā'a'.* Ap. 44. viii.
men. Heb. *'ĕnōsh.* Ap. 14. III.
understand not, &c. Illustrations: Israel (Num. 16. 41); Ahab (1 Kings 18. 17); the Lord's enemies (Mark 4. 11, 12. John 5. 44); Pharisees (Luke 11. 42; 18. 9–14; 16. 14). Heb. *bīnāh.* See note on 1. 2.
the LORD. Heb. Jehovah. Ap. 4. II.
6 Better. See note on 8. 11.
the poor = a poor one. **uprightness** = integrity.
Than he . . . ways = Than [he that walketh] in double ways. Heb. *'ākash.* See *v.* 18. Cp. Jas. 1. 8.
ways = double ways. As in *v.* 18.
7 wise = intelligent. Heb. *bīnāh.* See note on 1. 2.
shameth. Cp. 29. 15. **9 the law** = instruction.
10 the righteous = upright ones.
evil. Heb. *rā'a'.* Ap. 44. viii.
pit = a slough or clay pit. Heb. *shĕḥūth.*
11 man. Heb. *'īsh.* Ap. 14. II. **conceit** = eyes.
the poor = a poor one. Heb. *dāl.* See note on 6. 11.
12 righteous = upright ones (pl.).
the wicked = lawless ones.
13 He that covereth, &c. Illustrations: Adam (Gen. 3. 12. See Job 31. 33); Cain (Gen. 4. 9); Saul (1 Sam. 15. 19–21).
sins = transgressions. Heb. *pāsha'.* Ap. 44. ix.
confesseth, &c. Illustrations: David (2 Sam. 12. 13. Ps. 51. 3); Manasseh (2 Chron. 33. 12, 13); Nineveh (Jer. 18. 7, 8. Jonah 3. 5–10. Matt. 12. 41); the lost son (Luke 15. 18–24). **14 Happy.** See note on 3. 13.
that feareth alway, &c. Illustrations: Joseph (Gen. 39. 9; 42. 18); Nehemiah (Neh. 5. 15); Job (Job 1. 5).
he that hardeneth, &c. Illustrations: Jews (Jer. 8. 12); Gentiles (Rom. 2. 3–5); Herod (Matt. 14. 1–10).
15 roaring = growling while *devouring* his prey, not roaring (as he *springs* upon it).
16 oppressor, &c. Supply the Relative *Ellipsis* (Ap. 6), "oppressor [and shall cut short his days]: but", &c., or, it may be the Fig. *Aposiopesis* (Ap. 6); and = [what of him].
17 the blood of any person = the blood of a soul.
person. Heb. *nephesh.* Ap. 13.
pit = the grave. Heb. *bōr.*
no man = none: i.e. A man oppressed with the guilt of murder (cp. Gen. 9. 4, 5) will flee to the pit [of destruction]: let none lay hold on him; there is no occasion for it; he is his own tormentor, and will probably be his own executioner, or will deliver himself up to justice.
18 perverse. Fig. *Ellipsis* (Ap. 6) = "perverse [and walketh in double] ways, shall fall in one". See *v.* 6.
fall at once: or fall in one of the two.
19 vain: or vanities.
poverty. Not the same word as *v.* 22. Heb. *rūsh,* as in *v.* 3. **20 not be innocent** = not go unpunished.
21 persons. Heb. "faces", put by Fig. *Synecdoche* (of Part), Ap. 6, for persons.
that man = [even] a strong man.
transgress. Heb. *pāsha'.* Ap. 44. ix.
22 poverty. Not the same word as in *v.* 19. Heb. *ḥeṣer* = want.
23 tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
24 destroyer = a destroying man. Heb. *'īsh.* Ap. 14. II.
25 heart = soul. Heb. *nephesh.* Ap. 13.
trust = confidence. Heb. *baṭaḥ.* Ap. 69. i.
26 his . . . heart, &c. Put by Fig. *Synecdoche* (of Part), Ap. 6, for himself. Illustrations: Hazael (2 Kings 8. 13); Johanan (Jer. 42. 7–22; 43. 1–7); Peter (Matt. 26. 33, 74); David (2 Sam. 24. 2: cp. *v.* 10); Absalom (2 Sam. 15. 4). Contrast Solomon (1 Kings 3. 7–9).
fool. Heb. *kĕṣīl.* See note on 1. 7. Cp. Jer. 17. 9.

27 He that giveth unto ¹¹the ³poor shall not lack:
But he that hideth his eyes shall have many a curse.
28 When ¹²the ¹ wicked rise, ²men hide themselves:
But when they perish, ¹²the righteous increase.

E³ (p. 899)

29 He, that being °often reproved hardeneth *his* neck,
Shall suddenly be destroyed, and that without remedy.
2 When °the righteous are °in authority, the people rejoice:
But when °the wicked °beareth rule, the people mourn.
3 Whoso loveth °wisdom rejoiceth his father:
But he that keepeth company with harlots spendeth *his* substance.
4 The king by judgment establisheth the land:
But °he that °receiveth gifts overthroweth it.
5 A °man that flattereth his neighbour
°Spreadeth a net for his °feet.
6 In the transgression of an °evil °man *there is* a snare:
But °the righteous doth sing and rejoice.
7 [6] The righteous °considereth the cause of °the poor:
But [2]the wicked °regardeth not to know *it*.
8 °Scornful °men °bring a city into a snare:
But wise *men* °turn away wrath.
9 *If* a wise [6]man contendeth with a °foolish [6]man,
Whether he rage or laugh, *there is* no rest.
10 °The bloodthirsty °hate °the upright:
But °the just °seek his °soul.
11 A °fool uttereth all his °mind:
But a wise *man* °keepeth it in till afterwards.
12 If a ruler hearken to lies,
All his servants *are* [2]wicked.
13 °The °poor and °the deceitful [6]man °meet together:
°The LORD lighteneth both their eyes.
14 The king that faithfully judgeth °the [7]poor,
His throne shall be established for ever.
15 The rod and reproof give [3]wisdom:
But a child left *to himself* bringeth his mother to shame.
16 When °the [2]wicked are °multiplied, °transgression increaseth:
But [2]the righteous shall °see their fall.
17 Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy [10]soul.
18 Where *there is* °no vision, °the people perish:
But he that keepeth the law, °happy *is* he.
19 A servant will not be corrected by words:
For though he understand he will not answer.
20 °Seest thou a °man *that is* hasty in his words?
There is more hope of a [11]fool than of him.
21 He that delicately bringeth up his servant from a °child
Shall have him °become *his* °son at the length.
22 An angry [20]man stirreth up strife,
And a °furious man aboundeth in [16]transgression.
23 A °man's pride °shall bring him low:

29. 1-27 (E³, p. 899). AGAINST STUBBORNNESS AND INSUBORDINATION.

1 often reproved, &c. Illustrations: Antediluvians (Gen. 6. 1 Pet. 3. 20. 2 Pet. 2. 5. Luke 17. 26, 27); Pharaoh (Ex. 7. 13, 14; 8. 15; 10. 1, 20, 27); Ahab (1 Kings 17. 1; 18. 18; 20. 42; 21. 20; 22).
2 the righteous = righteous ones.
in authority = increase, not necessarily in numbers, but in greatness. Cp. *v.* 16, and see note on **4.** 10, and the next clause.
the wicked = a lawless one. Heb. *rāsha'*. Ap. 44. x.
beareth rule. Some codices, with Aram., Sept., Syr., and Vulg., read the plural here: "bear rule".
3 wisdom. Heb. *ḥāḵmah*. See note on 1. 2.
4 he = a man. Heb. *īsh*. Ap. 14. II.
receiveth gifts = is open to bribes.
5 man. Heb. *geber*. Ap. 14. IV.
Spreadeth a net, &c. Illustrations: woman of Tekoah (2 Sam. 14. 3, 19, 20, 28, 29); spies (Luke 20. 21).
feet = footsteps. **6 evil.** Heb. *rā'a'*. Ap. 44. viii.
man. Heb. *'īsh*. Ap. 14. II.
the righteous = a righteous one.
7 considereth. Heb. "knoweth", put by Fig. *Metonymy* (of Cause), Ap. 6, for the result of knowing. Illustrations: Job (Job 29. 13-16. Cp. Ps. 37. 26; 112. 5. Prov. 31. 20); Josiah (Jer. 22. 16).
the poor = weak ones. Heb. *dal*. See note on "poverty", 6. 11.
regardeth not to know it: i.e. makes no attempt to know it; or, knowing it, does not consider it. Illustrations: Jews (Jer. 5. 28. Cp. Luke 10. 31, 32).
8 Scornful men = Scoffers. Heb. "men of scorning".
men. Heb. *'ĕnōsh*. Ap. 14. III.
bring a city, &c. Illustrations: Judah (2 Chron. 36. 16-21); rulers (Isa. 28. 14-22; and Matt. 27. 39-43).
turn away wrath. Illustrations: Moses (Ex. 32. 10-14) and Aaron (Num. 16. 48); Elijah (Jas. 5. 18). Contrast Sodom (Gen. 18. 32); and Jer. 5. 1. Ezek. 22. 30.
9 foolish. Heb. *'ĕvīl*. See note on 1. 7. Not the same word as in *vv.* 11, 20.
10 The bloodthirsty = men of bloods. Heb. *'ĕnōsh*. Ap. 14. III.
hate the upright. Illustrations: Ahab (2 Chron. 18. 7); Jezebel (1 Kings 18. 4; 19. 2); Jews (Acts 23. 12); Cain (Gen. 4. 8. Cp. 1 John 3. 12).
the upright = upright ones.
the just = an honest one.
seek his soul: i.e. to preserve it. Illustrations: Jonathan (1 Sam. 19. 2); Obadiah (1 Kings 18. 4); believers (Acts 12. 5); Priscilla and Aquila (Rom. 16. 4).
soul = life. Heb. *nephesh*. Ap. 13.
11 fool. Heb. *kᵉsīl*. See note on 1. 7.
mind = spirit. Heb. *rūaḥ*. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the feeling manifested by it.
keepeth it. Illustrations: Abraham (Gen. 22); Joseph (Gen. 42. 7; 44. 18-34); Moses (Ex. 3. 10. Cp. 4. 18); Nathan (2 Sam. 12. 1-6, 7-13).
13 The poor = a needy man. Heb. *rūsh*. See note on 6. 11.
the deceitful = a crafty, or an oppressive man, especially a creditor or usurer. Occurs in plural only here, for emphasis. Cp. Ps. 10. 7 ("fraud"); 55. 11, and 72. 14 ("deceit"). Heb. *tōk*. See note on 11. 18.
meet together: i.e. unexpectedly; first occurrence Gen. 32. 17. Cp. 33. 8.
The LORD. Heb. Jehovah. Ap. 4. II.
14 the poor = weak ones.
16 the wicked = wicked ones.
multiplied = increased in authority or position. Not necessarily in number. Cp. *v.* 2, and see note on **4.** 10.
transgression. Heb. *pāsha'*. Ap. 44. ix.
see their fall = see into (the symptoms and causes of) their fall: i.e. fall caused by external circumstances. **18 no vision, &c.** Illustration: Israel (1 Sam. 3. 1. 1 Kings 12. 28-32; 14. 14-16). **the** = a. **happy, &c.** See note on 3. 13. Illustrations: Hezekiah (2 Chron. 29); Josiah (2 Chron. 34. 33; 35. 18. Jer. 22. 16). **20 Seest thou, &c.?** Note Fig. *Erotēsis* (Ap. 6), for emphasis. **man.** Heb. *'īsh*. Ap. 14. II. **21 child** = youth. **become.** Some render "aspire to be"; others = become [insolent] like a son. **son** = offspring. **22 furious man** = a master or lord of wrath. Heb. *bā'al* = lord. **23 man's.** Heb. *'ādām*. Ap. 14. I. **shall bring him low.** Adam and Eve (Gen. 3. 5, 6); Hezekiah (2 Kings 20. 16-18); angels (2 Pet. 2. 4. Jude 6, 7).

But honour shall °uphold °the humble in °spirit.
24 Whoso is partner with a thief hateth his own [10]soul:
He heareth cursing, and bewrayeth *it* not.
25 °The fear of [23]man bringeth °a snare:
But whoso °putteth his trust in [13]the LORD shall be °safe.
26 Many seek the ruler's favour;
But *every* [6]man's judgment *cometh* from [13]the LORD.
27 An unjust [6]man *is* an abomination to °the just:
And *he that is* upright in the way *is* abomination to °the [2]wicked.

A F[1] G (p. 903)

30 The words of °Agur the son of °Jakeh, *even* the °prophecy:
The °man spake unto °Ithiel, even unto Ithiel and °Ucal,
2 °Surely I *am* more brutish than *any* °man,
And have not the °understanding of °a man.
3 I neither °learned °wisdom,
°Nor have the knowledge of °the holy.

H J[1]

4 °Who hath ascended up into heaven, or descended?
Who hath gathered °the wind in his fists?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What *is* his name, and what *is* his son's name, if thou canst tell?

K[1]

5 Every °word of °GOD *is* °pure:
He *is* a shield °unto them that °put their trust in Him.

J[2]

6 °Add thou not unto His words,
Lest He °reprove thee, and thou be found a liar.

G

7 Two *things* have I required of thee;
°Deny me *them* not before I die:
8 Remove far from me vanity and °lies:
Give me neither °poverty nor riches;
°Feed me with °food convenient for me:
9 Lest I be full, and deny *thee*, and say, "Who *is* °the LORD?"
Or lest I be °poor, and steal,
And °take the name of my °God *in vain*.

H J[3]

10 °Accuse not a servant unto his master,
Lest he curse thee, and thou be found guilty.

K[2] L

11 *There is* a generation *that* curseth their father,
And doth not bless their mother.

M N[1]

12 *There is* a generation *that are* pure in their own eyes,
And *yet* is not washed from their filthiness.

N[2]

13 *There is* a generation, O how lofty are their eyes!
And their eyelids are lifted up.

N[3]

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives,
To devour the °poor from off the earth, and the needy from *among* °men.

uphold the humble. Illustrations: Solomon (1 Kings 3. 7, 9, 11–14); John (John 1. 26, 27; 3. 29, 31); Mary (Luke 1. 38); angels (Isa. 6. 2).
the humble = a humble one.
spirit. Heb. *rūach*. Ap. 9.
25 The fear of man. Refers to the inward feeling of timidity. See note on "fear", 2 Tim. 1. 7.
The fear . . . a snare. One of the two great snares. The other is "the praise of man": (John 12. 43. Cp. Rom. 2. 29. John 5. 44). Illustrations: parents (John 9. 22); rulers (John 12. 42); Nicodemus (John 3. 2; 7. 50. Contrast 19. 39); Joseph (John 19. 38); David (1 Sam. 16. 12, 13; 27. 1); Elijah (1 Kings 19. 3, &c.); Peter (Matt. 26. 69–74).
putteth his trust = confideth. Heb. *baṭaḥ*. Ap. 69. i.
safe = set on high.
27 the just = just ones. **the wicked** = a lawless one.

30. 1—31. 31 (*A*, p. 864). THE WORDS OF AGUR AND LEMUEL, FOR SOLOMON: FOR A PRINCE AND RULER. (*Division.*)

F[1] | 30. 1–33. The words of AGUR.
F[2] | 31. 1–31. The words of king LEMUEL.

30. 1-33 (F[1], above). THE WORDS OF AGUR. (*Alternation and Introversions.*)

Title, *v.* 1–.
F[1] | G | –1–3. Confession. Himself.
H | J[1] | 4. Address. } God.
K[1] | 5. Declaration. } God.
J[2] | 6. Address. } God.
G | 7–9. Prayer. Himself.
H | J[3] | 10. Address. } Man.
K[2] | 11–31. Declaration. } Man.
J[4] | 32, 33. Address. } Man.

1 Agur = I shall fear. Probably a master of assemblies, as in Ecc. 12. 11. Nothing is known of him, but we accept all that was in the Scriptures which the Lord Jesus referred to. We know as little of some of the Minor Prophets. **prophecy** = oracle, or burden.
man. Heb. *geber*. Ap. 14. IV.
Ithiel = El [is] with me. Ap. 4. IV.
Ucal = I shall be able.
2 Surely = [True it is] that.
man = an educated man, or peer. Heb. *'īsh*. Ap. 14. II.
understanding. Heb. *bīnāh*. See note on 1. 2.
a man. Heb. *'ādām*: a commoner. Ap. 14. I.
3 learned = have been taught; with emphasis on taught. **wisdom.** Heb. *ḥāḳmah*. See note on 1. 2.
Nor have = Nor yet have I.
the holy = holy ones: or, the Most Holy One.
4 Who . . . ? Can it mean that the speaker here is the speaker of ch. 8? viz. the "son" of the last clause of this verse? **the wind.** Heb. *rūach*. Ap. 9.
5 word = saying or utterance. Heb. *'imrah*. Ap. 73. v. The only occurrence of this word in Proverbs.
GOD. Heb. Eloah. Ap. 4. V. The only occurrence of this title in Proverbs. Occurs forty-one times in Job, four times in Psalms, twelve times in the other books.
pure = tried [in a furnace]. Cp. Ps. 12. 6.
unto them. Some codices read "unto all them".
put their trust = flee for refuge. Heb. *ḥaṣah*. Ap. 69. ii.
6 Add thou not, &c. A solemn warning based on Deut. 4. 2; 12. 32. Cp. Gal. 1. 8, 9. Rev. 22. 18, 19.
reprove thee. Emphatic = send a special reproof unto thee. **7 Deny** = Withhold.
8 lies = word of falsehood.
poverty = need. Heb. *rūsh*. See note on 6. 11.
Feed me = Cause me to be fed.
food convenient = allowance of food. Cp. Job 23. 12.
9 the LORD. Heb. Jehovah. Ap. 4. II.
poor: i.e. from being dispossessed. Heb. *yārash*. See note on "poverty", 6. 11.
take the name, &c. = assaileth Jehovah. Not a reference to the second Commandment. **God.** Heb. Elohim. Ap. 4. I. **10 Accuse not a servant** = Get not a servant accused. Note the Hiphil here; as in Ps. 101. 5.

11-31 [For Structure see next page].

14 poor = needy. Heb. *'ānī*. See note on 6. 11. Not the same word as in *vv.* 8, 9. **men.** Heb. *'ādām*. Ap. 14. I.

N[1] 15 The °horseleach hath two daughters, *crying*, "Give, give."
There are three *things that* are never satisfied,
Yea, four *things* say not, *It is* enough:
16 °The grave; and the barren womb;
The earth *that* is not filled with water;
And the fire *that* saith not, "*It is* enough."
L 17 The eye *that* mocketh at *his* father,
And °despiseth to obey *his* mother,
°The ravens of the valley shall pick it out,
And the young eagles shall eat it.
M N[5] (p. 904) 18 There be three *things which* are too wonderful for me,
Yea, four which I know not:
19 The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a [1]man with a °maid.
20 Such *is* the °way of an adulterous woman;
She eateth, and wipeth her mouth,
And saith, "I have done °no wickedness."
N[6] 21 For three *things* the earth is disquieted,
And for four *which* it cannot bear:
22 For a servant when he reigneth;
And a °fool when he is filled with meat;
23 For an odious *woman* when she is married;
And an handmaid that °is heir to her mistress.
N[7] 24 There be four *things which are* °little upon the earth,
But they *are* °exceeding wise:
25 The ants *are* °a people °not strong,
Yet they °prepare their meat in the summer;
26 The °conies *are but* a feeble folk,
Yet make they their °houses in the °rocks;
27 The locusts have °no king,
Yet go they forth all of them °by bands;
28 The spider taketh hold °with her hands,
And is in °kings' palaces.
N[8] 29 There be three *things* which go well,
Yea, four are comely in going:
30 A lion *which is* strongest among beasts,
And turneth not away for any;
31 A greyhound; an he goat also;
And a king, against whom *there is* no rising up.
J[1] 32 If thou hast done °foolishly in lifting up thyself,
Or if thou hast °thought evil,
Lay thine hand upon thy mouth.
33 Surely the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood:
So the forcing of wrath bringeth forth strife.

F[2] O[1] P (p. 904) **31** °The words of °king Lemuel, the °prophecy that °his mother taught him.
2 What, °my son? and what, the son of my womb?
And what, the son of my vows?

king Lemuel = to El and for El, a king. Cp. Jedidiah = beloved of Jah (2 Sam. 12. 25). Solomon was the royal seed in the line of Him Who is King of kings and Lord of lords. The Talmud says (*Avoth d'Rab. Nathan*, c. 39): "Solomon was called by six names: Solomon, Jedidiah, Koheleth, Son of Jakeh, Agur, and Lemuel".
prophecy = oracle, oracular utterance, or burden.
his mother. Cp. the Structure, **A** (p. 864).
2 my son? Cp. the Structure, **A** (p. 864).

11-31 (K[2], p. 903). DECLARATION.
(*Alternation and Divisions.*)

K[2] | L | 11. Parents. Cursing of.
M | N[1] | 12. Impurity. } Fourfold
N[2] | 13. Pride.
N[3] | 14. Violence.
N[4] | 15, 16. Insatiableness. } enumeration.
L | 17. Parents. Mocking of.
M | N[5] | 18-20. Four things inscrutable (*m*). } Fourfold
N[6] | 21-23. Four things disquieting (*f*).
N[7] | 24-28. Four things little and wise (*m*).
N[8] | 29-31. Four things graceful (*m*). } enumeration.

15 horseleach. Occurs only here. It is like the "flesh" in man. In the natural and spiritual spheres "the dose has to be increased".
16 The grave = Sheôl. Ap. 35.
17 despiseth to obey = despiseth obedience to.
The ravens, &c. These birds of prey always begin with the eyes of a carcase.
19 maid. Heb. *'almah*. See note on Gen. 24. 43. Refers here probably to seduction.
20 way = manner, or conduct. Cp. Ps. 119. 9.
no wickedness = nothing: or, as we say, "no harm". Heb. *'āven*. Ap. 44. III.
22 fool. Heb. *nābal*. See note on 1. 7.
23 is heir to = has dispossessed, or become heiress to.
24 little upon the earth = earth's little ones.
exceeding wise. Heb. "wise, made wise". Fig. *Polyptōton*. Ap. 6. The Sept. and Vulg. render "wiser than the wise".
25 a people. So are those "made wise" (2 Tim. 3. 15) who are God's People (Ps. 100. 3).
not strong = very weak. Fig. *Tapeinosis*. So Rom. 5. 6 (cp. Isa. 40. 29; 45. 24. Job 12. 13).
prepare = will prepare. Hence 10. 5.
26 conies. About the size of a rabbit. Inhabit clefts in the rocks; because, having soft feet, they cannot burrow as a rabbit can. So God's people abide in Christ, their Rock.
houses . . . rocks = house . . . rock. Heb. singular.
27 no king. So we have no visible king, yet when "made wise" we see Him Who is invisible (John 14. 19. Cp. 1 Pet. 1. 8).
by bands = gathered together. So will God's People. Sept. renders it by *keleusmatos* = at one word of command. Same word as the assembling shout in 1 Thess. 4. 16. Cp. 1 Cor. 15. 23, "in his own order" or rank.
28 with her hands. So we, by the hand of faith, shall be found in the palace of the King of kings.
kings' palaces = king's palace.
32 foolishly = stupidly. Heb. *nābal*. See note on 1. 7. Same word as in *v.* 22.
thought evil = meditated [with evil intent].

31. 1-31 (F[2], p. 903). THE WORDS OF KING LEMUEL, FOR SOLOMON: A PRINCE AND KING.
(*Division.*)

F[2] | O[1] | 1-9. Warnings. Women and wine.
O[2] | 10-31. Example. The model woman.

31. 1-9 (O[1], above). WARNINGS. "MY SON" (*v.* 2). SECOND PERSON. "THY" (*vv.* 3, 8, 9).
(*Introversion.*)

O[1] | P | 1, 2. Call to attention.
Q | 3. Women. } Warning.
Q | 4-7. Wine. }
P | 8, 9. Call to advocacy.

1 The words, &c. The Heb. *dibrēy* has no governing noun; so one must be understood thus: "[An unnamed one's] words [addressed] to king Lemuel: a burden which his mother [repeatedly] taught him".

Q 3 Give not thy strength unto women,
Nor thy ways to that which destroyeth kings.

Q 4 *It is* not for kings, O Lemuel, *it is* not for kings to drink °wine;
Nor for princes °strong drink:
5 Lest they drink, and forget the law,
And pervert the judgment of any of the afflicted.
6 Give ⁴strong drink unto him that is ready to perish,
And ⁴wine unto those that be °of heavy hearts.
7 Let him drink, and forget his °poverty,
And remember his misery no more.

P 8 Open thy mouth for the dumb
In the cause of all °such as are appointed to destruction.
9 Open thy mouth, judge righteously,
And plead the cause of °the poor and °needy.

O^1 R S 10 (א) °Who can find a °virtuous woman?
For her price *is* far above rubies.
11 (ב) The heart of her husband °doth safely trust in her,
So that he shall have °no need of °spoil.
12 (ג) She will do him good and not °evil
All the days of her life.

T 13 (ד) She seeketh wool, and flax,
And worketh °willingly with her hands.
14 (ה) She is like the merchants' ships;
She bringeth her food from afar.
15 (ו) She riseth also while it is yet night,
And giveth °meat to her household,
And a portion to her maidens.
16 (ז) She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
17 (ח) She girdeth her loins with strength,
And strengtheneth her arms.
18 (ט) She perceiveth that her merchandise *is* good:
Her °candle goeth not out by night.
19 (י) She layeth her hands to the spindle,
And her hands hold the distaff.

U 20 (כ) She stretcheth out her hand to °the poor;
Yea, she reacheth forth her hands to the needy.

V 21 (ל) She °is not afraid of the snow for her household:
For all her household *are* clothed with °scarlet.

W 22 (מ) She maketh herself coverings of tapestry;
Her clothing *is* silk and purple.

R S 23 (נ) Her husband is °known in the gates,
When he sitteth among the elders of the land.

T 24 (ס) She maketh fine linen, and selleth *it;*
And delivereth girdles unto the merchant.
25 (ע) Strength and honour *are* her clothing;
And °she shall rejoice in time to come.

U 26 (פ) She openeth her mouth with °wisdom;
And in her tongue *is* the law of kindness.

V 27 (צ) She looketh well to the ways of her household,
And eateth not the bread of idleness.

4 wine. Heb. *yayin.* Ap. 27. i.
strong drink. Heb. *shēkār.* Ap. 27. iv.
6 of heavy hearts = bitter of soul. Heb. *nephesh.* Ap. 13.
7 poverty. Heb. *rūsh.* See note on 6. 11.
8 such as are appointed to destruction. Heb. = sons of destruction. Genitive of Relation, as in Rom. 8. 36. Ap. 17 (5).
9 the poor = a poor one. Heb. *'ānī.* See note on Prov. 6. 11.
needy = a needy one. Heb. *'ebyōn.* See note on Prov. 6. 11.

31. 10-31 (O^2, p. 904). THE MODEL WOMAN. (*Extended Alternation.*)

O^2 | R | S | 10-12. Her husband (א—ג).
T | 13-19. Her occupation (ד—י).
U | 20. Her character. Bounty (כ).
V | 21. Her household (ל).
W | 22. Herself. Without (מ).
R | *S* | 23. Her husband (נ).
T | 24, 25. Her occupation (ס and ע).
U | 26. Her character. Wisdom (פ).
V | 27, 28. Her household (צ and ק).
W | 29-31. Herself. Within (ר—ת).

10 Who can find . . . ? This heading is the Fig. *Erotēsis.* Ap. 6. The twenty-two verses which follow, each begin with the twenty-two successive letters of the Hebrew alphabet. The acrostic cannot be reproduced in English, because the letters of the two alphabets vary in their number, order, and equivalents. This is to emphasise the great lesson King Solomon was to learn. Note the warnings against foreign women (**A**, p. 865), which, alas! Solomon failed to heed. This is why the book closes with the eulogy of the model Israelitish matron. See the evidence in Ap. 74.
virtuous. The English use of this word limits it to one kind of excellence. The meaning of the Hebrew is wider: *ḥayil* = strong in all moral qualities. Ruth is the only one so called in the O.T. May it not be that we have here Bathsheba's or Solomon's (and David's) commendation of Ruth?
11 doth . . . trust in = hath confided in. Heb. *baṭaḥ.* Ap. 69. I.
no need = no lack. **spoil** = gain.
12 evil = mischief. Heb. *rā'a'.* Ap. 44. viii.
13 willingly with her hands = with her hands' good will.
15 meat = [live] prey. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food.
18 candle = lamp.
20 the poor = a poor one. Heb. *'ānī.* See note on "poverty", 6. 11.
21 is not = will not.
scarlet = double change of garments.
23 known. Fig. *Metonymy* (of Cause), Ap. 6, for the result of that knowledge; viz. respect from all at the city gate, which includes high and low, rich and poor, peasants, labourers and judges.
25 she shall rejoice, &c. = she laugheth at the future.
26 wisdom. Heb. *ḥāk̲mah.* See note on 1. 2.
28 children = sons.
30 deceitful = Heb. *sheḳer.* See note on 11. 18.
the LORD. Heb. Jehovah. Ap. 4. II.

28 (ק) Her °children arise up, and call her blessed;
Her husband *also,* and he praiseth her.

W 29 (ר) Many daughters have done virtuously,
But thou excellest them all.
30 (ש) Favour *is* °deceitful, and beauty *is* vain:
But a woman *that* feareth °the LORD,
she shall be praised.
31 (ת) Give her of the fruit of her hands;
And let her own works praise her in the gates.